

THE
CHRISTIAN REMEMBRANCER.

NOVEMBER, 1835.

REVIEW OF NEW PUBLICATIONS.

Records of a Route through France and Italy, with Sketches of Catholicism. By WM. RAE WILSON, F. A. S. A. S. R. &c. 1835. Longman and Co. 8vo. Pp. 472.

WE are somewhat at a loss to account for the very general popularity which Mr. Rae Wilson has managed to obtain in this enlightened generation, for he is a Gentleman, a Conservative, and a Christian; refined in his tastes, polished in his diction, and uncompromising in avowing and defending the faith that is in him; learned without pedantry or ostentation, and religious without cant or bigotry. With all these drawbacks, his reputation as a careful observer, and a lively as well as an accurate describer, is fixed beyond controversy. Indeed, few modern books of travels have so well repaid perusal as his graphic delineations of those scenes, so interesting to every one but a modern philosopher, which he traversed in the Holy Land. If the work before us should be thought not to come fully up to the standard of its immediate predecessor, the comparative inferiority will be found to arise rather less from any diminished power in the writer, than from the reader's increased familiarity with the countries and manners which form the subject of his work. France and Italy are now almost as well known to "the general" as Yorkshire, and no common talent is required to throw any accession of light upon their scenes or habits. Yet this task has Mr. Wilson undertaken, and by looking beyond the surface of things, and considering them with reference to something more than the mere impression they may make upon the senses, has produced a volume, which will, we doubt not, find its place in the library of every one, who, while he rejoices in the beauties of this lower world, is not unmindful of their transitory condition, or indisposed to "look through Nature up to Nature's God."

That his observations will be found unpalatable to many, Mr. Wilson anticipates; and we agree with him in his conjecture, inasmuch as he

has not attempted to disguise his unqualified disapprobation in some cases, and his abhorrence in others, of that, which the spurious liberality of the day, if it does not profess to admire and encourage, at least tolerates and forbears to reprove. That this will be more especially the case with respect to his strictures on the mummeries of the Roman Catholic Church we do not doubt; but to shew that he is not unprepared for this, we cannot do better than quote his own words, which sufficiently prove, that while he expects the censure, he neither dreads, nor would avoid it by the sacrifice of a high and conscientious principle.

I do not consider, (he observes on this head,) either my language or my reprobation too severe, particularly at a time when that *IDOLATROUS SIMULATION* of Christianity, not content with being tolerated in these dominions, is daily growing more insolent in its demands, and although itself the most despotic, intolerant, and exclusive of creeds, pretends to feel aggrieved because not placed upon the same footing as the National Church. Place it on that footing, and its moderation will quickly display itself in striving, *per fas et nefas*, to extirpate what it would then behold only as a rival. If the concessions it has obtained produce no gratitude, further concessions will only stimulate it to open hostility. It is enough to have the company of a muzzled hyena; remove that muzzle—it is already almost gnawed through—and the consequence may be easily predicted.—P. vi.

It is with this conviction firmly implanted in his breast that Mr. Wilson enters upon what may almost be termed a religious tour through France and Italy; a route, every part of which, as indeed he himself remarks, has been so repeatedly gone over before, that unless there may be some novelty in the writer, who thus offers the record of his impressions and opinions, there can be little or none in his materials. Now it is precisely these impressions and opinions which form, as in the case of his last work, the most valuable and instructive, as well as amusing portion of the volume before us; and as it is with them that we principally concern ourselves, we shall at once introduce the reader into the author's company within the walls of St. Peter's, where, after a description of that stupendous fabric, and the impression it never fails to produce on the spectator, he extends his speculations beyond mere architectural description. After alluding to the splendid paintings with which its walls are adorned, "Little," he goes on to reply to Dr. Eng-land's arguments in favour of them—

Little is it to be wondered at that a form which addresses itself so strongly to the senses as that of the Catholic Church does, should still retain such influence over those who profess it as to blind them to its errors. It is impossible for a Protestant—nay, even a *bigoted* one, to remain coldly insensible to the fascination of the religious pomp and pageantry which are so abundantly displayed in this splendid basilica. Yet to admiration would, perhaps, succeed a different feeling, should he happen to witness the superstitious reverence here paid to the bronze effigy of St. Peter himself. This figure, which is on the side of the high altar, beneath the dome, is said to be a true likeness of the apostle, and represents him seated in a marble chair, beneath a canopy of metal, and holding two keys in his left hand. The foot, which projects a little beyond the pedestal on which it rests, bears testimony to the fervour of his

devotees, the metal being quite polished by the innumerable kisses it has received from their lips. This practical devotion—among a thousand similar instances—seems rather to contradict the assertion of Catholic writers, who assert that the images of their saints are intended only to excite religious fervour, and that they are not held to be objects of actual devotion, or possessing any peculiar sanctity in themselves. As the sole apology for what is quite indefensible by any argument drawn from Christianity itself, it may be very well for them to put such construction upon it; yet do the generality of Catholics—supposing them to be not merely nominally such—limit themselves within those bounds?—do they attribute no positive efficacy to the immediate contact of such images? To reply in the negative would be to contradict daily evidence and experience; why, then, are not some pains taken to extirpate the error which has thus crept into the Romish Church? If, entirely wrested from its original purpose, the use of images is found to lead to a monstrous and universal abuse, the sooner images, relics, and other amulets of that kind are abolished, the better. According to the apologists for them, images, at least, are non-essential—nothing further than incentives to spiritual worship—consequently might safely and consistently be abandoned, when discovered to occasion most serious error. For a serious error assuredly it is to suppose that the touch of a piece of metal can avail any thing; or that a prayer recited before a senseless statue can be more efficacious or more acceptable to heaven than if offered up to the living and omnipresent God, who alone knoweth all our thoughts, and can read our innermost hearts. Dull and sluggish of mind indeed must those be, who cannot fix their thoughts in prayer without having some sensible object before their eyes. But the error, it is to be feared, is not only gross in itself, but also something more than a merely speculative one. Hardly should we find those who are so openly immoral in their general conduct that it is impossible to suspect them of hypocrisy, so frequently display their devotion after this fashion, did they not actually believe that the simple mechanical act of religion was an equivalent for their sins, and that upon such easy terms they can keep a fair debtor and creditor account with heaven. No better result is to be expected from a practice permitted in direct opposition to the expressed will of God himself, who has forbidden the use of “graven images,” declaring that he his a “jealous God,” and claims the whole of our worship.—Pp. 305—307.

In the course of a very lively and interesting description of the ceremonies of the Holy Week, Mr. Wilson mentions that of washing the feet of the representatives of the apostles, on which he makes some very sensible observations.

Seated together in a row were the representatives of the apostles, one of whom was of truculent bandit-like aspect, being intended, as we were informed, to personate Judas. They were all dressed in gowns of fine flannel, with silk sashes round their waists, and had white caps and shoes. Each of them in turn bared one of his feet, which was just wetted, in a kind of dish, and then wiped dry and kissed by the Pope. This piece of pompous humility on the part of the Holy Father is any thing but edifying; most remote, in fact, from the christian virtue it is intended to show forth. It looks like something studiously forced and unnatural, being altogether inconsistent with modern usages. At the best it can be considered in no other light than that of a piece of state etiquette of the Popes; a mere form, quite as flattering to their pride as to any better feeling. Among the successors of St. Peter the world has seen many Judases, who, no doubt, performed such solemn act of humiliation without the least violence to their feelings, their haughtiness, and their arrogance.

It costs us very little to be humble, when we are assured that, so far from thereby incurring the sneers and contempt of the world, we shall gain its admiration; for which reason, I cannot help thinking that those Roman ladies of rank who,

in imitation of the Holy Father, officiously display their devotion by wasning the feet of pilgrims, undertake an office of very questionable merit. To relieve the necessitous by actual services and assistance; to do works of piety that have some real beneficial object in view; to edify others both by our counsel and our conduct; and to strive to exhibit the christian graces in the general tenor of our lives;—this is to imitate the Saviour worthily: not so when we play, upon some particular occasion, a merely assumed part; where what, under different circumstances, might be humility, is to procure us distiaction. There is one convent in particular at Rome where this farce (I was going to term it) of feet washing is carried on during this season to a great extent:—princesses, duchesses, and other dames of high rank and title, repair thither to show off their excess of humility, or else to do penance for their every day pride — Pp. 321, 322.

That we may not entirely lose sight of the traveller in the theologian, we shall conclude our extracts from this able work with an account of one of the most interesting ecclesiastical edifices in "The Eternal City."

One of the most ancient churches in Rome, in respect of origin, if not of structure, is that of the Lateran, famed as the seat of so many general councils of the Church, and one of the four chief basilicas—it having been founded by Constantine in the early part of the third century. The present structure, however, in front of which stands a lofty Egyptian obelisk, covered with hieroglyphics, was erected in the seventeenth century, and exhibits the bad taste of that period. The principle front is later, having been built about 1735, by Alexander Galilei, an architect who has shown far greater taste in the splendid Corsini chapel, that forms one of the chief attractions of the interior. This last is of extraordinary richness: marbles, gilding, painting, sculpture—all are profusely employed, yet so discreetly, and with such elegance of taste, that the eye finds no excess. The cloisters belonging to this church form quite an architectural studio, being surrounded by an arcade of small arches resting upon columns placed in pairs—that is, one before the other—which exhibit extraordinary variety both in their shafts and capitals. Some of the shafts are twisted singly; others compounded of two twisted together: some, again, with plain surfaces; others enriched by flutings, cablings, carvings, and different modes of embellishment; many of which might furnish ideas, even were they objected to as models. There are also other curiosities shown here of a more startling kind: among the rest, a marble fragment which passes for the identical stone on which the cock crowed at the time of St. Peter's denial of his Master!! Surely this must be intended by the very Catholics themselves as a burlesque upon those relics to which their Church attaches so much importance: if not, it is an instance of fatuity that almost exceeds belief—Pp. 313, 314.

With this extract we take our leave for the present of Mr. Wilson and his book, regretting that the late period of the month at which it came into our hands prevents our doing it full justice. Its contents, however, are so interesting in themselves, and so germane to the objects of the *CHRISTIAN REMEMBRANCE*, that we shall probably recur to them in a future number.

LITERARY REPORT.

Christian Philosophy; or an Attempt to display, by Internal Testimony, the Evidence and Excellence of Revealed Religion. By VICESIMUS KNOX, D.D. with an *Introductory Essay*, by the Rev. Henry Stebbing, M.A. forming Vol. XIX. of the *Sacred Classics*. London: Hatchard. Pp. xxxi. 308.

A WORK which, in the language of the editor, affords satisfactory evidence that the most comforting and important truths of the gospel are established on a basis of unanswerable argument.

A Short Method with the Romanists; or the Claims and Doctrines of the Church of Rome examined, in a Dialogue between a Protestant and a Romanist. By the Rev. CHARLES LESLIE, Author of a "*Short Method with the Deists*." Edinburgh: R. Grant. London: Hurst and Seeley. Dublin: W. Curry. 1835. Pp. 199.

AN admirable and conclusive tract. Republished at a most convenient season.

A Letter to Charles Lushington, Esq. M.P. in Reply to a Remonstrance, addressed by him to the Lord Bishop of London, on account of his Lordship's having recommended in his late Charge to the Clergy of his Diocese, the Letters to a Dissenting Minister, signed L. S. E. Annexed are Answers to the Eclectic Review, the Evangelical and Congregational Magazines, the Ecclesiastical Journal, and to a certain pamphlet, entitled, "A Reply to the Letters of L. S. E. by a Congregationalist." By the Rev. M. A. GATHERCOLE. London: Whittaker and Co. Pp. 86.

WE have, in the course of our editorial labours, had a vast variety of pamphlets subjected to our notice, bearing the impress of high natural talent and great acquirements; but seldom have we had the good fortune to revel in the

pages of a tract so admirable, in every point of view, as the one before us. We would not stand in Mr. Lushington's shoes to be *knouted* by Mr. Gathercole for a golden prebend; and as for the poor, miserable, ill-learned scribblers, whose "keen hatred, and round abuse of the Church," has brought them under the lash, we almost doubt whether our *pity* is not greater than our contempt. If any man thinks the writer has been too severe, let him read these few words, and we are quite sure all false compassion will evaporate.

After having convicted you [Lushington] of so many downright falsehoods, in the preceding pages, the public will not require another word to shew them whether or not your name or fame be unsullied by the "practice of malignant defamation." The spite and malice which you have so abundantly manifested not only against me, but against the Church, and almost every thing connected with her, are scarcely to be equalled within the compass of any other pamphlet of the same size.—P. 65.

This anti-churchman, we are happy to say, from the registration, is not likely again to *mis-represent* Ashburton!

Subscription no Bondage; or the Practical Advantages afforded by the Thirty-nine Articles. With an *Introductory Letter on the Declaration*, which it is proposed to substitute for *Subscription to the Articles at Matriculation.* By RUSTICUS. Oxford: Parker. London: Rivington. Cambridge: Deighton. Pp. vii. 125.

A Letter to his Grace the Duke of Wellington, Chancellor of the University of Oxford, upon the principle and tendency of a Bill, now before Parliament, entitled, "A Bill for Abolishing Subscription to Articles of Religion in certain Cases." By the Rev. FREDERICK OAKELEY, M.A. Fellow and Tutor of Balliol College. Oxford: Parker. London: Rivingtons. Pp. 25.

THE clamour raised by Dissenters against the discipline of our univer-

sities is neither more nor less than the note of preparation for an attack on the Church. But the purest portion of the community seem to have penetrated the flimsy veil of schismatical duplicity; and a better spirit is abroad, which cannot fail to be encouraged by pamphlets, written with that knowledge of the subject, and powerful language, by which the above are characterised.

The Necessity of a National Church considered, in a Series of Letters to the Right Hon. Sir Robert Peel, Bart. &c. &c. By the Rev. CHARLES CATOR, M.A. of Brasenose College, Oxford. Letters I. II. III. IV. Pp. 75. London: Baldwin and Co. Ireland. Addressed to the Right Hon. the Lords Spiritual and Temporal, and the Commons in Parliament assembled. Being Letter V. on the Necessity of a National Church. By the Rev. CHARLES CATOR, M.A. of Brasenose College, Oxford. Pp. 13. London: Baldwin and Co.

WE have, on more than one occasion, had to speak of the zealous and faithful discharge of parochial duty by which Mr. Cator is so eminently distinguished; and are satisfied that no one can rise from the perusal of the above letters without feeling grateful to him for his unwearied exertions in behalf of that Church, of which he is so worthy a minister. In the second letter, he clearly shows that the principle and foundation of the Christian Church is a matter of necessity, arising out of Christianity itself, and that there must either be a national religion, or no religion.

The Christian Keepsake, and Missionary Annual. Edited by the Rev. WILLIAM ELLIS. 1836. London: Fisher, Son, & Co. Pp. 202.

IT is with pleasure we have perused this volume, which contains much that is pleasing and instructive, both in prose and poetry. The Recollections of Mr. Wilberforce; the Memoir of the late Dr. Morrison, the first Protestant missionary in China; together with numerous other papers, written

by authors of acknowledged talent;—these we promise to our readers will afford them a treat not inferior to any offered by the christian annuals which at this period issue from the press. The volume contains seventeen plates, illustrative of the subjects annexed to each, all of which are executed in the first style. We recommend the “Christian Keepsake” as an elegant and instructive present to the pious reader. The following, by T. Aveling, Esq. we offer as a specimen of the poetic talent evinced throughout.

When'er the clouds of sorrow roll,
And trials 'whelm the mind;
When, faint with grief, thy wearied soul
No joys on earth can find;—
Then lift thy voice to God on high,
Dry up the trembling tear,
And hush the low complaining sigh;
“Fear not,” thy God is near.

When dark temptations spread their snares,
And earth with charms allures;
And when thy soul oppress'd with fears,
The world's assault endures—
Then let thy Father's friendly voice
Thy fainting spirit cheer,
And bid thy trembling heart rejoice;
“Fear not,” thy God is near.

And when the last, last hour shall come,
That calls thee to thy rest,
To dwell within thy heavenly home,
A welcome, joyful guest;—
Be calm—though Jordan's waves may roll,
No ills shall meet thee there;
Angels shall whisper to thy soul,
“Fear not,” thy God is near.

Ten Plain Sermons, chiefly on particular occasions; to which are added, Two Assize Sermons, preached in the Cathedral Church of Salisbury, in the year 1835. By the Rev. FULWER WILLIAM FOWLE, Rector of Allington, and Perpetual Curate of Amesbury. London: Rivingtons. Pp. xxiv. 299.

THESE sermons are dedicated to the Bishop of Salisbury, published by subscription, and to gratify the author's mother. They are the evidences of zeal, piety, and a desire to do good. A high political tone, in favour of our national institutions and national character, runs through them.

The Office and Duty of the Christian Minister: a Sermon preached in the Parish Church of Cheltenham, Sept. 8, 1835, at the Triennial Visitation of the Lord Bishop of Gloucester. Cheltenham: Lovesy. Gloucester: Jew. London: Hamilton. Pp. 18.

A FAITHFUL and excellent discourse from 2 Tim. iv. 5,—“Make full proof of thy ministry;” wherein the duties of the Clergy are clearly and forcibly stated.

Sermon preached in the Chapel of Lambeth Palace, on Sunday, June 14, 1835, at the Consecration of the Right Rev. Daniel Corrie, LL.D. Lord Bishop of Madras. By the Rev. JOSIAH PRATT, B.D. F.S.A. Vicar of St. Stephen's, Coleman-Street, London. Published at the command of His Grace the Archbishop of Canterbury. London: Rivingtons, Hatchards, Seeleys. 1835. Pp. 39.

The Church of Scotland's India Mission; or a Brief Exposition of the Principles on which that Mission has been conducted in Calcutta, being the Substance of an Address delivered before the General Assembly of the Church, on Monday, 25th May, 1835. By the Rev. ALEXANDER DUFF, A.M. the Assembly's First Missionary to India. Edinburgh: Waugh and Innes. London: Nisbett and Whittaker. 1835. Pp. iv. 27.

MR. PRATT'S sermon and Mr. Duff's address take each so similar a view of the same subject, that we have placed them together. The former is an able exposition of the duty of preaching the gospel in India, and of the means by which it may be rendered successful. It contains also an able and deserved encomium on the late Bishop Middleton. We recommend it to all who take an interest in the exertions now making to evangelize the natives of Hindostan. We consider the appointment of a bishop to each of the minor presidencies a great and good work; and Dr. Corrie's consecration was a wise and prudent application of the principle. His long experience

and splendid services in the Church in India demanded this appointment. Mr. Pratt, being an old friend, was also properly chosen to preach on the occasion; and when we add that he preached, as he always can, convincingly and feelingly, we say enough to invite attention to what the Archbishop has already sanctioned by his “*imprimatur*.” Mr. Pratt has alluded to the subject of the physical science of the Hindoo being a bar to his reception of Christianity; because, as his own religion depends on the same authority as his science, when the latter falls, as it is sure to do before the power of European science, religion goes with it, and the poor Hindoo sinks into infidelity unless Christianity can be implanted in its place. This can only be successfully accomplished by the union of science and Christianity in the instruction offered, and by the supply of native teachers and ministers enabled to combat the prejudice and idolatry of the infatuated and darkened minds of the heathen. Mr. Duff goes farther than this: he says that it is absolutely necessary to begin with human science. He shews that you are, by the systems of the eastern philosophy, and the wickedness of their morality, driven from evidences both external and internal, and that systems of learning without proof go for nothing with them who have such extensive systems of their own. The Hindoo regards all education as religious or theological; therefore, argues Mr. Duff, if you shew them, by the means of *true science*, the errors of false science, religion gains a step, and Christianity may be expected to succeed. He therefore suggests, that native teachers should be instructed abundantly in the European science, and sent out to teach their countrymen; and he argues rationally and philosophically when he says, that no foreigner will ever teach religion with the same eloquence or power as the native; and he not at all with success, till he can upset the arguments, and overthrow the strongholds of heathen knowledge. He urges, in a strain of impassioned oratory, and yet great logical precision, the important work eulogised by Mr.

Pratt, when he speaks of Bishop's College, of endeavouring to fight the cause of the gospel by the hands of native warriors, caparisoned and armed for the contest over delusion, false learning, and the gross systems of ignorance and idolatry, in the field of physical and practical science combined with Christianity. His speech is, throughout, most able and convincing; and being, as it were, the organ of the Church of Scotland's opinions, as Mr. Pratt's sermon is of the Church of England, it ought to be read together with it, as well as to stand together in these pages.

A Reply to the Dissenters in their Attacks on the Established Church. Addressed to the People of England. By a GENTLEMAN of Reading. Third Edition. Reading: Snare. 1835. Pp. 42.

THE printer is a *snare* to unensnare those who have been caught in infidel and schismatic traps! The author is a gentleman of experience, as well as of *reading*. We wish his pamphlet were read and felt by the whole body of the people. It is a most admirable *exposé* on one hand, and defence on the other: and our praise is but the due reward of his deserts.

A Compendium of Modern Geography; with Remarks on the Physical Peculiarities, Productions, Commerce, and Government of the Various Countries; Questions for Examination at the end of each division, and Descriptive Tables, in which are given the Pronunciation and a Concise Account of every Place of Importance in the World. Illustrated by Ten New Maps, and an Engraving, showing the Heights of the Principal Mountains on the Globe. By the Rev. ALEX. STEWART, Author of "The History of Scotland," &c. Fifth Edition. Carefully revised and enlarged. Edinburgh: Oliver and Boyd. 1835. Pp. 324.

AN excellent little work, but defective in the redundancy of the "Pronunciation," which is not correct in all cases, and mostly is difficult in the strange

medley of new letters as in the old form. Take *Leeaizh*: would any one know this for Liege? or *Vaungdee*, for Vendée? (It would be better *Vaänday*.) *Roanné*, is put for Roanne, by false accent. *Hâyre* de Grace is called Havre de *Gravess*! Auxerre, *Ozaré*! Artois, *Artwaa*! and Blois, *Bloww*! Soissons, *Swasong*! Here there are three sounds for the French ois,—viz. *waa*, *oaw*, and *wa*. Mons is made *Mawng*, and Orleans, *Orleang*. As the author has not reformed any language so much as the French, we have chosen our exceptions from French words. But as we dislike all radical reforms, so we dislike this. Why should children be taught bad French, under the idea of acquiring it? Letters never will teach it. Mr. Fox, who was the best French scholar of his day, used to talk of *Bordux*, for Bordeaux: Mr. Stewart talks like ducks, when he sounds *waa*, *oaw*, *wa*. Mr. Fox knew well that English pronunciation of French words was better than conveying an unintelligible sound. We should not like our own children to get the bad habit of speaking *unintelligibly* to French hearers.

The Churchman's Manual, or Questions and Answers on the Church; on Protestant and Romish Dissenters; and Socinians. London: Rivingtons. 1834. Pp. 23.

A USEFUL manual, worthy to be read, learned, and preached, as well as distributed. It might be profitably enlarged.

A Lady's Gift, or Woman as she ought to be. By JANE KINDERLY STAMFORD, Author of "The Stoic." London: Smith, Elder, and Co. 1835. Pp. viii. 232.

AN unpretending little volume; containing, in an amusing form, a great deal of sound sense, and fine moral feeling. We can conscientiously recommend it as a real "Lady's Gift," which we have no doubt will be most gratefully received by those young persons for whom it was principally intended, and, when known, become a standard favourite.

A SERMON

ON MATT. VIII. 18—22.

Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And a certain Scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead.

It is evident, from various parts of the Gospels, that our blessed Lord was, during his whole ministry on earth, continually attended by vast multitudes; and, indeed, this was only natural, for we know that on the one hand there existed at the time a general expectation amongst the Jewish people of the coming of their promised Messiah, whilst on the other hand the striking character of our blessed Lord's preaching, and the high tone of authority with which he spoke, but above all, the amazing miracles which he wrought, could hardly fail to attract public attention, and to lead the people to believe that he was indeed the Christ. It appears, moreover, that, in general, our Lord encouraged the attendance of the multitudes, taking advantage of their presence to proclaim to them the doctrines and precepts of his holy religion.

There were, however, as we find, some seasons when he saw good to withdraw himself from the people: the history given in my text records one of these occasions. There we read, that "when Jesus saw great multitudes about him, he gave commandment to depart unto the other side;" that is to say, being on one side of the little inland sea, known in the Gospels by the titles of "the Sea of Galilee," and "the Lake of Gennesaret," he resolved to pass over to the opposite shore; and, consequently, he commanded those who had the management of the little ship which seems to have usually attended on him, that they should prepare the vessel for that purpose.

Now, whatever was the cause which, at this time, led Jesus to leave the multitude, his doing so certainly enabled him to try the strength of some of his disciples' attachment to him, to prove whether they would be desirous of *still* attending on him. Hence, then, as soon as our divine Master had given his command, and was probably beginning to direct his steps towards the vessel, two persons came forward from the rest, and proposed to follow him whithersoever he might go. And it is very remarkable that the two persons, though thus far alike in their proposal, met with a very different reception; nor shall we, I think, fail to find a probable reason for this difference, if we consider the history. The first of the two is represented as a scribe; that is, one learned in the law, and appointed, under authority, to read and explain the Jewish Scriptures and traditions to the people. "A certain scribe

came and said unto Jesus, Master, I will follow thee whithersoever thou goest." And how did our Lord receive him? We might naturally expect that he would have immediately accepted his offer: it is, at least, quite certain, that, under such circumstances, any false teacher, eager to secure followers to himself by any means, would at once have done so. But this did not Jesus. On the contrary, he gave him this repulsive reply: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head;" as if he had said, "If you are really inclined to follow me as your Master and Lord, you must first consider well the *nature* of the service you are undertaking. Though I am the Son of man,—the Messiah foretold by your prophets, yet I have no worldly honours or advantages to promise to my followers; nay, the very brute creation are better provided for than I am, for I have no habitation of mine own, no comforts or conveniences of home; nay, not even a place wherein to lay my head. Hence, therefore, you must be prepared to be like me, a stranger and pilgrim in the earth, if you become, as you propose, my devoted disciple, and follow my steps." The fact was, as it seems, that this scribe had seen reason to believe that Jesus was the Saviour which was to come; but he had formed false and improper notions respecting his service. With the generality of his countrymen, he had no doubt imagined that the Messiah's kingdom was to be established in worldly power, like that, perhaps, of David or Solomon; and, consequently, that he and others who should become Christ's devoted subjects and servants would be placed in high and exalted situations under his royal authority; therefore our Lord, if such were the case, might naturally hasten to open his eyes to the truth, that he might have no reason, after having embraced the cause of the gospel, to complain of having been deceived.

The other person who came to Christ is described only as "another of his disciples;" that is, another of those who had been listening for a time to his divine instructions. He likewise expressed his readiness to follow our Lord whithersoever he might go; but he made one reservation: "Lord," said he, "suffer me first to go and bury my father;"—a natural request in itself, and such as, under any common circumstances, our blessed Saviour would no doubt have fully approved, and would not merely have *allowed* the observance of it, but even have most strictly enforced it by a *command*. But in the present instance he deemed it right to disregard the request. He could not listen to an exception. He required the *immediate* attendance of the disciple, replying to him in those very remarkable words—"Follow me, and let the dead bury their dead;" that is to say, let those who are *spiritually* dead—dead to all heavenly and spiritual things—let them concern themselves in such affairs as are suited to their situation; but do thou, who art alive to higher matters, follow me, who am able fully to instruct thee in those spiritual and eternal concerns of which you begin to see the value. It is probable that our Lord perceived some degree of reluctance still lurking in the heart of this disciple, some little secret shrinking back, which inclined him to make the attendance on his father's funeral an excuse for not going with our Lord immediately, and at once. And if this were so, the strong command of Jesus

to follow him was absolutely necessary to confirm his growing resolution.

What was the result of our Lord's reply in either case we are not informed, and therefore, of course, we cannot speak for certain. In all cases which concern the spiritual fate of *others* we should ever be very careful in judging, and ever be inclined to believe and to hope the best. But it must often happen,—and perhaps these before us are instances of that kind where we shall be compelled to fear the worst; at all events, it is very evident that they both stood at that moment in very critical and hazardous situations, and their history is preserved for our warning. And really I do think, that with the explanations we have now given of it, their history may, under Divine grace, be made to afford us much valuable and important warning. Let us endeavour, then, to apply it as nearly as possible to the circumstances of the present day; and may it please God deeply to impress on all our minds such divine truths as it may be suited to convey!

My brethren, let us then consider how vast is the number of those who are now following Christ;—not indeed attending upon his person, as did the multitudes mentioned in my text, because he is no longer upon earth; yet, like them, by their outward conduct, all professing themselves his followers—his disciples. All the vast multitudes in all lands, who call themselves Christians, are, in fact, of this number. Every soul who allows himself to come under the name of Christian professes himself a disciple of Christ, and as far as he conforms, for his sake, to his divine will, so far he is a follower of Christ; nay, whoever enters a christian church to worship, whoever reads or hears the gospel of Christ, or listens to it explained to him, thus far at least proclaims himself to be attending on Christ's preaching, and to be learning of him.

But alas, amidst the innumerable multitudes who come under this description, how many go not beyond the outward appearance,—are content with a mere poor, barren, profession! Nay, is not such the case with the great majority of the disciples of Christ even now? Some there are,—but compared with the rest they are a very few,—who do endeavour with sincerity to act up to their profession, as disciples and followers of Christ. From time to time, additions are made to this small but faithful band. At various seasons, one or two at a time are added to the number. They come out of the faithless multitude, some openly, like the persons mentioned in my text, some secretly, and quite unknown to the world—known perhaps only to God above: they come at all ages, in childhood, manhood, and even in old age; they come from all ranks and classes of society, from the rich as well as the poor; they come from all sects and divisions in the christian Church; and they, as it were, say to Christ, "Master, I will follow thee whithersoever thou goest." Yes, and they say the truth. Blessed be God! the same Lord that called them to follow him, gives them grace to listen to the call; and because they are sincere, the same Lord grants them power to obey it. In spite of the obstacles they meet with in the way, in spite of the difficulties with which the course is beset, and in spite of the pretences and excuses for delay whispered in their ears by Satan, the world, or their own hearts, they are enabled from above

to believe and to obey the gospel of Christ ; to believe in its blessed saving doctrines fully, and to obey its heavenly precepts conscientiously and habitually.

But alas ! it is not so with all : would that it were ! There are but too many in the christian world at large, too many every where, who are not thus faithful and true. It may be very true that, like the two persons mentioned in my text, they have, at times, perceived the absolute necessity of following Christ more closely, more decidedly, more entirely, than they have hitherto done. They may have had a strong desire to do so ; they may even have boldly and openly resolved, or at least, most solemnly vowed within themselves, that for the future such should be their course ; but unhappily some cause has kept them back from the accomplishment of their resolutions.

There are so many classes of persons to whom these observations will apply, that merely to mention them all would be difficult, if not impossible ; I shall, therefore, on the present occasion, content myself with speaking of two : they are two classes which seem to be naturally brought to our consideration, by the two characters presented in my text.

1. In the first place, amongst those who, at some period of their lives, have, like the "scribes" in the text, felt within themselves a more especial call and desire to become faithful followers of their Lord, are there not many who have been deterred from complying with that good desire, by learning the *self-denying* nature of Christ's service ? It is true, thanks be to God, that Christians are not *now* exposed to the sufferings and privations which attended the *first* followers of Christ. They have not to fear the severe and bitter trials, persecution, and death, which often fell to *their* lot. But still even yet, it must not be disguised, there *are* trials, there *are* difficulties, there *are* painful requirements in the christian course. For instance, *all* sinful indulgences must be renounced and forsaken, which is seldom a pleasing task to fallen man. Besides, at times, favourite gratifications must be denied, darling pleasures resigned, and crosses endured for the sake of Christ. And hence, how many, when awakened by some powerful cause to see the urgent necessity of devoting themselves more absolutely and decidedly to their divine Master, on feeling these difficulties, or perhaps only perceiving them at a distance, are tempted to forget their resolutions, and to break their most solemn vows ! They fall back again into the multitude.

2. But others, again, there are, amongst those who have felt themselves called by some powerful impression to enter upon a more decided following of Christ, who rather resemble the other disciple mentioned in my text. He made the burial of his father a reason for delaying to do what he felt he ought to do : and so it has been with these ; when their conscience has told them they ought to devote themselves more seriously and entirely to Christ's service, some plausible excuse has been found to quiet that sacred monitor. And so it is still. The care of parents to their children, as well as attendance on rich or aged friends or relations ; the regular following of their trade, profession, or other worldly calling ; these, or things like these,—all, be it well observed, perfectly lawful and excellent in themselves, nay, in their very nature duties not to be generally neglected without sin,—are made,

in instances beyond number, to stand in the way of a strict and conscientious devotion to our divine Master. "When I have brought up my family, and settled them in the world," reasons the parent, when conscience warns, "then I will give my mind more fully to religion." "Let me," thinks another, "first cheer the weary hours of my aged parent's life, and when I have laid him in the grave, I will readily pay a more undivided attention to my own salvation." "It can be only a few years before my kind old friend will be gone," says a third, "then I will think about myself." "Business must be attended to," observes the man of the world; "let me make my fortune, and then I will be as religious as the very best; at present it is quite out of the question." Such is the reasoning which, if not publicly avowed, is secretly adopted and acted upon by thousands! such is the reasoning by which conscience is silenced, and the heart-stirring Spirit of God resisted,—resisted, alas, till it is often too late. Either the religious trifler is cut off before he has made his calling and election sure, or perhaps conscience, and the warnings of the Holy Spirit within him, are so gradually but effectually silenced as to leave the person spiritually dead. He falls back into the multitude of those who, after halting for a time between two opinions, at length become, in the language of Scripture, "dead whilst they live;" for though actively alive, perhaps, to all the interests and concerns of this world, they are *dead, indeed*, to all that is connected with that which is to come.

Now, my brethren, here are subjects well worthy of our deepest consideration; here are warnings for us all. There may be, and I trust there are, amongst us some at least who are real followers and true disciples of Christ, who whilst, with penitent and faithful hearts, they repose in him as their Saviour, endeavour conscientiously to "follow the blessed steps of his most holy life." Ye, who are thus sincere in your profession, are happy indeed. May God give you all grace to continue steadfast in your course—steadfast even unto the end! May you never be tempted to depart from Christ! May you follow him truly all the days of your life!

But is this the case with all? Alas, my brethren, I fear not. If I were to say that all here present were sincere Christians, the consciences of some amongst you would, I apprehend, immediately deny it. You feel *now*, as you have no doubt at times felt before, that there is something defective, something wanting in your religious character. And *why* is this the case? I feel convinced that there must have been seasons when you have been before brought to feel and know your danger and your duty. Is not this true? The still small voice of conscience,—the secret working of the Spirit of God within you,—the sudden death of some one of your own age,—good advice once given you by a friend, perhaps at the solemn time of your being confirmed by the Bishop,—a single text of Scripture brought home to the heart,—the words of the preacher having been uttered with some peculiar force,—or some other such cause, has spoken to you so as to be heard, has touched you so as to be felt; and aware of your peril as sinners, you have been led *then* to resolve to take Christ as your Saviour, to learn of him as your Master, and in all things to follow his steps. But you have not kept your resolutions. Perhaps when you found that you were required to give up

some sinful indulgence, straightway you were offended, or perhaps you suffered some of those worldly excuses which I before mentioned, to persuade you to put off to some, as you thought, more convenient season the dedication of yourself to the service of your Saviour.

My brethren, if such be your case, let me entreat you to repent speedily of your folly. Surely you *must* feel your danger, as miserable sinners in the sight of God, and consequently your absolute need of a Saviour ; surely you *must* feel your want of a safe guide in the midst of this troublesome and wicked world ; surely at least you must wish to go to heaven when you die. Then adopt, I beseech you, the only course by which you can secure these necessary blessings : follow Christ. Behold in him your only Saviour from guilt and sin ; approach him with the deepest sorrow for all your past transgressions, and seek for his protection from misery and eternal ruin. Then resign yourselves, your heart and affections, your mind and faculties, all that you have and are, entirely to his service, and desire only to be guided and governed in all things by his holy will and pleasure. But you must not rest even here ; you must also seek for the aid of divine grace, and instead of following the multitude to do evil, endeavour earnestly to overcome all difficulties, and to cast aside all pretences, and to follow Christ through evil report and good report ; to follow him in adversity as well as in prosperity ; to follow him not only in the time of health and wealth, but also in sorrow and in sickness, and even in the severest temptations and trials ; in fact, whether the world may frown or smile upon you for it, you must strive to be ever faithful and obedient to his holy will, ever to follow his good and blessed example : for so, and so only, will you be Christ's disciples indeed. And remember well, that if we are not found such in the hour of death and at the day of judgment, he will assuredly say to us, " Depart from me into everlasting fire !"

Oh, then, may God Almighty, for Jesus Christ's sake, grant us all, whilst we live on earth, such abundant grace and power that we may be enabled so to forsake the ways of sinners, and so to follow our divine Master wherever, by his blessed example, by his holy word, or by his divine Spirit, he now leads the way, that when we come to die, we may be exalted unto the same place whither our Saviour Christ is gone before, and with him continually dwell, through the merits of the name of Jesus Christ our only Mediator and Redeemer. Amen.

D. I. E.

MISCELLANEOUS.

THE CHURCH AND DISSENT CONSIDERED IN THEIR ACCORDANCE WITH THE CHRISTIAN SYSTEM.

THERE are leading principles in the christian system which determine its character, and afford sure tests for whatever professes to accord with it. It is comprehensive. It is a system of order, unity, and peace. It invests its ministers with official authority and dignity, as the

ambassadors of God. And it every where presupposes the ignorance and corruption of man, for which it supplies the effectual remedy. We have to consider how far these principles belong to the Church or to Dissent.

It will scarcely be denied that the Church is comprehensive ; for it is made a reproach against her that she embraces all characters. A similar reproach was cast upon our Lord himself—"this man receiveth sinners;" and her vindication is the same as his, that it is her office to call them to repentance. At least she cannot be accused of conniving at their sins, while she so earnestly enforces the duties of repentance and holiness, and carefully instructs her flock in all the Scriptures ; a practice which her opponents would do well to imitate. Her members are all who have been made members of Christ in baptism, and who, from the time when they personally ratify their vows in confirmation, are admitted as of right to every christian privilege, unless they disqualify themselves by open and unrepented sin. She receives all as committed to her care, and feels it her office not less to seek and reclaim the lost, than to cherish those who stay within the fold. Her parochial system is designed to give full effect to this universal principle ; so that no spot being left destitute, every individual shall have his own proper temple for worship, and his own appointed minister to instruct and guide him. If the increase of population, doubling the claims upon her while her power has remained nearly the same, has diminished her comparative means of usefulness, the consequence is to be lamented ; but it affects in not the slightest degree the general principle.

Nor let that be forgotten, which is indispensable to a comprehensive religious system, that the Church gives full latitude of opinion in non-essentials. Her wisdom in defining every vital point of doctrine and discipline beyond the power of evasion, while she leaves entirely open all those matters of curious speculation upon which men chiefly differ, enables her to secure unity of faith, and yet allow, even to her ministers, the utmost safe amount of mental freedom. Hence, while sects are divided by shades of difference which would puzzle a casuist to define, the most important controversies in theological metaphysics scarcely affect her tranquillity.

But Independency is a system of exclusion. The meeting, with its own peculiar interests, stands isolated in the midst of society, which sees and understands as little of its nature as if it belonged to another age and country. Within the meeting itself a narrower wall is built, to separate the "church," to which belongs all privilege and power, from the congregation, who are allowed only to attend and worship. Of all beyond this it takes no cognizance. To borrow the language of a very intelligent Dissenter, whose opinions the well-known Mr. Binney has appended, with deserved praise, to one of his publications, "The bulk of society, good and bad, stand without the pale of Congregationalism. If not excluded, they *elude* the operation of the system, which takes no cognizance of those whom it does not, with their own consent, embrace. Christianity reached all by its authority, embraced all by its provisions : its character is universality. Do our institutions approximate to this character of authoritative claim and universality ? Is not their fundamental principle—separation from the world—a principle of repulsion

rather than of attraction ; and is not its operation, when adopted as the exclusive principle, adverse to the extension of Christianity ?" (*Two Letters, by Fiat Justitia*, p. 114.) Mr. Binney himself declares in the same work, (p. 54,) that "Dissent, unaccommodating and exclusive, ignorant or regardless of human nature, pursuing its principles of theoretical perfection, and attaching too much importance to microscopic formalities, repels many whom it should study to attract."

In complex systems, order depends upon assigning every duty to its proper agent, confining every agent to his appointed duty, and uniting the whole for mutual support and comfort in a system of regular subordination. This principle is expressly applied by the apostle to the Christian Church, which he compares to the human body, whose members perform each its own office, all being subordinate to one head. It applies most strictly to the system and practice of the Church of England, in which every officer, whether spiritual or secular, has his own sphere of duty, with fixed laws and principles to guide him, and a superior to whom he is accountable. She thus fixes that personal and definite sensibility, and gives that security against improper interference, which are essential to complete success in all undertakings. Rivalry can hardly exist between persons who never clash, and party spirit must sink where the permanent authority and independence of an officer make it hopeless to attack him.

Not so in Dissent. If we apply the apostle's metaphor here, we find that all are heads ; all except him, the minister, to whom the office rightfully belongs. It is the first principle of Dissent, that every individual, having the Bible in his hand, owes allegiance in whatever concerns religion only to God, and recognizes no delegated authority ; his own conscience being his sole guide and judge, and the full unfettered exercise of private judgment his absolute right. It is evident that this involves the pure democratic principle of absolute personal independence, repudiating the idea of any authority and government which is not derived from the appointment or consent of the parties to be governed. It is entirely opposed to the fundamental principle as well of the Church as of monarchy, which represents God as the source of all authority, and requires all people to be subject, "for conscience' sake," to the powers, both civil and ecclesiastical, which he has appointed. It will be instructive to try the principle as we find it illustrated in the practical workings of Dissent.

And first it may be observed that the Independent principle creates a spirit of hostile rivalry between neighbouring meetings ; for the sphere of each is entirely undefined, and the peculiarities which distinguish different denominations are so unimportant in themselves, that they are easily outweighed by a preference for another minister. The fluctuations to which every meeting is exposed, at one time prosperous, at another unsettled and declining, lead many persons to change their place of worship ; and it is not in human nature to avoid angry feelings in the adherents of a declining cause, who see their friends deserting them, or something like feelings of triumph in the more successful rival. When afterwards the differences which caused the secession have been adjusted, there is a natural anxiety and hope to bring back former friends, whom their new associates are as anxious to keep. Something of this kind is

sure to happen in the course of years ; and where rivalry has once been felt, cordiality can seldom be restored.

If jealousies without are hurtful, how much more contentions within ; and these cannot always be avoided. For let it be considered what parties compose "the church meetings," at which every matter of business is discussed and decided by vote. There are persons, ciphers every where else, who are jealous even to captiousness of the only consequence they possess, and revel, like voters at an election, in the enjoyment of a local and temporary power. There are others, of no education, and narrow views, who have raised themselves in the world by attention to business ; and regarding their success in the only matter they deem important, as a conclusive proof of sound judgment, think themselves competent to decide upon every question, and maintain the most absurd opinions with dogged obstinacy. Others, with variances rankling in their bosoms, are ready for any opportunity to quarrel. There are the comparatively rich, overrating the importance to which their property and station entitle them, and the poor, ready to assert their equality. There are the deacons, so appointed as the most influential persons, but whose power is not always meekly exercised. With all these united in a deliberative assembly, where all have an equal voice, and there is no controlling power, the merest trifle may become a party question ; and when they have once begun to quarrel, who can foretell the end ? Discussions, too irregular to be called debates, where passion rather than reason is concerned, and the chairman has no authority, may be prolonged indefinitely, and they are usually continued by adjournment through successive meetings. During all this time, what must be the devotional feelings of the parties at public worship, when their fellow-worshippers are partisans or opponents ; the house where they are met the arena for their strife ; and the minister to whom they listen perhaps the object of attack ?

Nor does a vote settle the question, for there is no executive power to give effect to the decision of the majority ; and the minority, their dissatisfaction aggravated by defeat, pursue their object by intrigue and agitation. They may indeed be cut off, but their support for the general cause cannot be spared, and thus the smallest and most unreasonable faction possesses importance, and presumes upon it. I have twice known a minister sacrificed to propitiate a party which in one instance had seceded, and in the other had been expelled.

Sometimes the beaten party secede, and form another meeting. Then is seen the scandalous spectacle of two meetings of the same denomination opposing one another with all the arts of rivalry and animosity. Yet shameful as such things are, and presenting the worst features of schism in their origin, character, and consequences, they are fully justifiable upon the strict principles of Dissent. The parties strove, and failed to accomplish an object which they considered,—rightly or not no matter, their conscience is judge,—to be desirable. It became their duty to withdraw from a place where they felt they could no longer worship with comfort and profit ; and leaving it, they were bound to find another place of worship, and to strive for its prosperity. Upon dissenting principles they had a right to do all this, and no man ought to question them. But the strife, the divisions, the biting and devouring one

another, the public scandal, and all the evil feelings created and sustained by the dispute, sufficiently expose the sophistry, and condemn the principle. Where the waters are so bitter, the fountain cannot be pure.

The credit and dignity of the Clergy need not be insisted on, since their great influence is a constant theme of complaint with the enemies of order. But this influence clearly does not arise from secular causes; for if so, whence the deference which a Clergyman continually receives from persons far above him in rank, wealth, and connexions? Nor would dissenters admit that it depends upon superior personal character and usefulness, and more effective public ministrations; for why, then, is it not shared by their own ministers? The truth is, that the dignity which invests a Clergyman, and of which nothing but his personal unworthiness can deprive him, though influenced by the general causes of personal respectability, is derived from his sacred office alone; just as we associate with a judge the idea of an awful majesty, which never could have attached to the individual while he remained at the bar. This accords strictly with the Scripture view of the subject, for nothing can be more lowly than the Apostle's estimate of himself, nothing more exalted than the dignity and authority he asserts for his office.

Very different indeed is the position of a dissenting minister. In direct opposition to the scriptural character of the ministry, his office sinks him to a dependent, and his credit and influence must be derived entirely from his personal pretensions. The popularity he commands by his talents; the power he may derive from property or connexions, the support of a steady and respectable circle of friends, the dexterous management of his flock;—these are his strength. Happy if the faithful discharge of duty could bring him peace and safety; but integrity itself will provoke calumny, and he is seldom allowed time to live it down. With him to be accused is, sooner or later, to be condemned. However contemptible the charge, a slander perhaps whispered through a round of tea-parties, perhaps a mere invention to cover some paltry, fancied offence, which the accuser is ashamed to make known, he will find it necessary to resign; for the meeting cannot afford to lose the malcontents, but can easily replace a minister. He must be careful lest his faithfulness offend; for it is felt that he has no right to displease those who have the power to dismiss him. He must distribute his attentions skilfully, for the penalty of a mistake is serious. Nay, should his conduct be without reproach, he is still liable to be sacrificed to the interests of the meeting. Has party spirit crept in among its friends? Another minister may unite them. Is the cause unprosperous? Another minister may revive it. Are the finances low? A young man may be had for a smaller salary, and the former minister, with his family, is cast upon the world. The growing affection which at last makes a parish look up to their old Clergyman as a common father, is little known in dissent. Years multiply recollections of offence, or create a thirst for novelty, or find a faction to be conciliated; and then the minister must go, when he is perhaps unfit for any other place. I know a minister with a very large family, who, not many months since, was dismissed, with not the shadow of a fault imputed, from a meeting which he had served for twenty years; and

who, having failed to get another situation, has been obliged to return to his original trade of a shoemaker.

These things are little known in the world. The meetings in large towns, which chiefly fix public attention, are generally able, as the prizes of dissent, to select ministers of established popularity; and their congregations are too scattered, and too busy, and commonly too respectable, to have opportunity or inclination for low cabals; but in a great proportion of meetings elsewhere, the unfortunate ministers, while compelled to preserve the appearance of gentility, are subjected to poverty and dependence, and uncertainty and indignity. Like menial servants, first taken upon trial, and then hired, they are liable, at all times, for any thing or for nothing, at the caprice of their masters and mistresses, to be turned away. I could, from personal knowledge, relate tales of their misery which would almost make the heart bleed.

There are, indeed, many exceptions to this melancholy picture, yet not so many as to be more than exceptions. Here and there a congregation will be found of quiet respectable families, who have no taste for novelty and display, and are contented to worship with their minister instead of judging him. Such a congregation is truly a haven of rest when the romantic hopes of his early career have been dispelled, and he has been taught to appreciate that hollow popularity which makes him the idol of to-day and the victim of to-morrow. His stipend may be very moderate, but it is every thing to live in habits of quiet intercourse with his people, and to possess a well-grounded assurance that his death alone will dissolve their union. A minister may also sometimes enjoy permanent influence where the congregation has been brought together by his own exertions. I say *sometimes*, because if his flock have been formed, in any degree, of seceders from other meetings, they will bring with them their rambling disposition and schismatic spirit; and well for his peace if he get rid of them quietly! But woe to the meeting when a long and friendly connexion is dissolved; for the new minister will be tried by the standard of his predecessor, and any difference, though unimportant, or perhaps a merit in itself, will, by many, be regarded as a fault! The spirit of discord once raised is not easily to be laid again; and the common history of a meeting so situated, is a succession of changes and quarrels till nothing is left worth contending for, and all see that the alternative is peace or ruin.

The corruption of human nature, a truth declared by the Scriptures, and confirmed by all experience, is fatal to the principle of voluntary churches. What! the Christian Church, the means by which God's truth is maintained and made effectual to thousands of years, through all vicissitudes of nations, and all changes of opinion, was this model of divine wisdom, stability, and goodness, left to be devised by man—by vain, fallible, changeable, blind, and evil man? But he has the Bible to guide him! So had all the professing Christians, who, from the days of the apostles to the present time, have perverted the truth to heresy, wresting the Scriptures to their own destruction. So had the two hundred dissenters' meetings, which, in our country, have lapsed from orthodoxy to Socinianism. But wise and holy men would discover and keep the truth! Where is the wise man without his error, or the good man without his failing; and what example is so dangerous as the

errors of the wise and good? A metaphysical speculation grafted upon a doctrine—a truth exaggerated beyond its due importance, followed out to its consequences, and acted upon by the corruption of the human heart, may destroy religion itself. The respect for the vast learning of Samuel Clarke was not greater than the admiration inspired by his character; but the mitigated Arianism he taught, became aggravated Socinianism with his followers. Hawker joined the holiness to the zeal of an apostle, yet his doctrines led to the most deadly Antinomianism. But the Spirit of God leads the sons of God. His teaching does not extend to new revelations, where the truth is sufficiently declared; or to new directions, where old and safe ways are provided. Wesley affirmed that Calvinism was the greatest of all obstacles to holiness—an evil which had done more mischief than all the other devices of Satan put together. Newton declared that upon any other principle than Calvinism, he should no more expect success from his preaching, than if he addressed horses and cows. Were these opposite opinions prompted by the Spirit?

Where, then, is the security for the Christian Church? First, in the wisdom of God, who, knowing what is in man, adapted this divine institution to all the wants and weakness of his nature; and secondly, in his preserving care and continual presence with it. The commission from which the Church derives her authority, "Go, and teach all nations," is coupled with the promise—"Lo, I am with you always, even to the end of the world." Thus He, to whom the end is present from the beginning, and with whom are the issues of all things, is pledged to be her guide and protector; and there can be no better illustration of the promise than the history of the Church of England, which presents a succession of trials through which God alone could have sustained her, and of blessings such as he alone could have given.

THE AMERICAN LITURGY.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR,—The interest which the members of the Church of England must ever feel in all that concerns the Protestant Episcopal Church in the United States of America, induces me to believe I shall be doing an acceptable piece of service to the readers of your valuable periodical, by laying before them a review of those alterations which our brethren on the other side of the Atlantic have introduced into the Book of Common Prayer. The subject will probably be new to many, as I believe the American Prayer Book is seldom met with in this country. As, with your permission, I hope again to return to the subject, I shall confine myself, on the present occasion, merely to the alterations introduced into the daily service.

In the introductory sentences the three following are prefixed to those with which our own service opens; viz. Habakkuk ii. 20; Malachi i. 11; Psalm xix. 14.

The two versicles, "O God, make speed to save us," "O Lord, make haste to help us," are omitted.

The Psalms.—The minister may, at his discretion, read the Psalms of the day, or one section from the following "Selections of Psalms," to be used instead of those appointed in the regular monthly course.

Section I. Psalms xix. xxiv. cviii.—Section II. Psalms cxxxix. cxlv.—Section III. Psalms li. xlii.—Section IV. Psalm xxxvii.—Section V. Psalms i. xv. xci.—Section VI. Psalms xxxii. cxxx. cxxi.—Section VII. Psalms xxiii. xxxiv. lxv.—Section VIII. From Psalm lxxxiv.* Psalms xxxv. xciii. xcvi.—Section IX. Psalms viii. xxxiii. cxlvii. lvii.—Section X. Psalms xvi. cxlviii. cxlix. cl.

The following rubric immediately succeeds these selections :—

"Portions of Psalms to be sung or said at Morning Prayer on certain Feasts and Fasts, instead of the *Venite Exultemus*, when any of the foregoing selections are to follow instead of the Psalms as in the table." Then follow such portions for the following days; viz. Christmas Day, Ash Wednesday, Good Friday, Ascension Day, and Whitsun Day. By the table above-named, is meant that of the proper Psalms for the above days. The *Gloria Patri* at the end of each Psalm, and at the end of the *Benedictus* and other anthems, where it is used by our Church, may be said or omitted at discretion; and at the end of the *whole portion* or selection of Psalms for the day must be said or sung the *Gloria Patri*, or else the *Gloria in Excelsis*, as it occurs in our Communion Service.

The table of Lessons for Sundays is different from that in use in our own Church. It contains, also, *appropriate Second Lessons* as well as *First Lessons*.

At Morning Prayer, after the First Lesson, follows the "Te Deum," or the "Benedicite." After the Second Lesson follows the "Jubilate Deo," or the "Benedictus." This last hymn, however, consists only of the first four verses.

In Evening Prayer, the *Magnificat* and *Nunc Dimittis* are omitted; and after the First Lesson follows the ninety-eighth Psalm, or the ninety-second Psalm. After the Second Lesson follows the sixty-second Psalm, or a short selection from the hundred and third Psalm.

In the rubric immediately preceding the Creed are these words: "And any Churches may omit the words, *he descended into hell*: or may, instead of them, use the words, *he descended into the place of departed spirits*, which are considered as words of the same meaning in the Creed."

Or instead of the Apostles' Creed the Nicene Creed may be substituted at discretion. The Athanasian Creed is entirely omitted. The Lord's Prayer is omitted after the Creed, and the suffrages stand thus :—

"The Lord be with you.

* It seems thus differently headed because one verse of the Psalm is omitted; viz. ver. 9, "Behold, O God, our defender, and look upon the face of thine anointed." I can conceive no sufficient reason for the omission of this verse except it be that it was thought not adapted to a country which had not an anointed king over it; but surely this is *hypercritically republican*.

"And with thy spirit.

"Let us pray."

Then all kneeling down is said—

"O Lord, show thy mercy upon us.

"And grant us thy salvation.

"O God, make clean our hearts within us.

"And take not thy Holy Spirit from us."

The rest is omitted.

Then follow the three collects; only that when the Communion Service is to be read the collect for the day is to be omitted here.

The third collect at Evening Prayer is thus altered :—

"O Lord, our heavenly Father, by whose almighty power we have been preserved this day, by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour, Jesus Christ. Amen."

The Prayer for the King is altered "*for the President of the United States*, and all others in authority," and begins thus: "O Lord, our heavenly Father, the high and mighty ruler of the universe, who dost from thy throne behold all the dwellers upon earth," &c.; and this prayer is always said here, even when the Litany follows. The prayer for the Queen and Royal Family is of course omitted.

The rubric about the anthem before the concluding prayers is also omitted. Those prayers are the same as our own, except that in the Prayer for the Clergy and People the words, "who alone workest great marvels," are changed for the words, "from whom cometh every good and perfect gift."

In the Prayer for all Sorts and Conditions of Men, and in the General Thanksgiving also, the special sentences to be inserted for those who desire to be prayed for, or to return thanks, are also omitted; and among the Occasional Prayers and Thanksgivings this omission is remedied by the insertion of Special Prayers and Thanksgivings for the following occasions, *i. e.* Prayers for a sick Person; for a sick Child; for a Person or Persons going to Sea; for a Person under Affliction; for Malefactors after Condemnation; and Thanksgivings for Women after Childbirth; for a Recovery from Sickness; for a safe Return from Sea. The Prayer for the High Court of Parliament is changed into one, "as for the people of these United States in general, so especially for their Senate and Representatives in Congress assembled."

The Litany.—The words, "*from fornication, and all other deadly sin,*" are changed into the following—"from all inordinate and sinful affections;" and also instead of the petitions for the King, Queen, Royal Family, and the Lords of the Privy Council, there is one inserted in these words—"That it may please thee to bless and preserve all christian rulers and magistrates; giving them grace to execute justice, and to maintain truth." In the latter part, immediately before the words, "*O Christ, hear us,*" the following rubric occurs: "The minister may, at his discretion, omit all that follows to the prayer, *We humbly beseech thee, O Father, &c.*"

Pitifully behold is changed into *With pity behold*.

At the beginning of the Communion Service the Lord's Prayer may

be omitted if Morning Prayer hath been said immediately before. After the Ten Commandments occurs the following direction—

“Then the minister may say,

“Hear also what our Lord Jesus Christ saith :

“‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind : this is the first and great commandment. And the second is like unto it ; Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.’

“Let us pray.

“O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies,” &c.

The collects, epistles, and gospels, are the same as in our own Prayer Book.

There is a rubric directing the people to say immediately before the gospel, “Glory be to thee, O Lord ;” and then the following rubric also occurs :

“Then shall be read the Apostles’ or Nicene Creed, unless one of them hath been read immediately before, in the Morning Service.”

At the end of this service occurs the following rubric : “Upon the Sundays, and other holy days, (if there be no sermon or communion,) shall be said all that is appointed at the Communion, unto the end of the gospel, concluding with the blessing.”

There are in the other offices also several variations, and more especially in that part of the Communion Service which contains the consecration and administration of the elements, which perhaps it may be useful hereafter to point out. On the whole, however, it is a great satisfaction to the members of our apostolic and catholic Church to find that our brethren on the other side of the Atlantic are united with us, not only in the profession of the same faith, but, even with so few and unimportant variations, in the same external forms of public worship. The United States must now be regarded by every well-wisher to the human race as the theatre of a great experiment, both political and religious. There are, it must be confessed, many indications which excite the most trembling anxiety for the result ; yet the spread and increase of the Protestant Episcopal Church in those wide and extended regions is one of those facts which we cannot but regard as of good omen, as holding out a hope that it will so temper and restrain the spirit of religious liberty, as to prevent those unfortunate effects which have too often resulted from it when unrestrained and unmitigated by some fixed and well-defined principles both of christian doctrine and of ecclesiastical polity. In one respect, already, that Church is holding out a powerful testimony ; she has never yet given in to the custom of what is called *religious revivalism*. Deeply regretting the notions which our Protestant brethren in the United States entertain on that point, and deprecating those scenes of religious excitement which we know, from the frailty of human nature, cannot but accompany and follow in the train of those notions, we hail it as a matter of the most momentous importance, that there should be a large and increasing number of Clergy and people united in one permanent body, and bound by the closest ties of communion, *silently* bearing an unvarying, unostentatious,

yet decided testimony against them. There is yet another point in which the American Episcopal Church is likely to bear an important testimony; it shews that Protestant Episcopacy is not necessarily opposed to a *republican form of government*, but, like Christianity, can adapt itself to times and circumstances, without compromising any of its essentials. The enemies of the Church of England have too often spoken of it merely as an engine of regal or aristocratical tyranny; but we can now point to the sister Church of the United States for a triumphant refutation of such an opinion; and we perhaps can hardly estimate the value of this fact when we consider the aspect of the present times.

At the time of the separation of the United States from the mother country, an alteration in the state-prayers which occur in the Liturgy was of course indispensable; and considering the different and discordant opinions which at various times, and especially of late, have been sent forth to the world on the subject of *Liturgical Reform*, as it has been called, it is, perhaps, well that the men to whom the American Church committed the task of alteration stopped short where they did. Some would have these alterations made to suit the taste of dissenters; happily, the American Church did not adopt such an impracticable principle. Neither do they seem to have much regarded another point which has been much insisted on, viz. a considerable shortening of the service; for I do not think the American Liturgy differs much in this respect from our own. There are, however, two points on which, in the humble opinion of the writer, they might have acted with advantage, but of which he can find no traces in these alterations. Our own Liturgy, as is well known, was almost entirely taken from the ancient offices in use in England previously to the Reformation; and our Reformers certainly shewed great skill and judgment in purging these of all superstitious and unscriptural admixtures, and in reducing the numerous and discordant offices for the several canonical hours of the day into the two admirable services for morning and evening prayer. In tracing, however, the various alterations under consideration, I can find no proof of any acquaintance with the original sources of our Liturgy, except, perhaps, in the prayer of consecration in the Communion Service; and this is evidently more correspondent to the eastern liturgies than to the more simple forms in use in the early Latin Church. Although it seems after all doubtful whether even here there was any attention paid to the principle of conformity to the ancient liturgies, yet, on the whole, it must be confessed that this, which is the most extensive and decided alteration, is a great improvement on our own service. Should any alterations at any time be judged expedient in the Book of Common Prayer, I sincerely hope that this principle will be kept steadily in view.

It seems also strange that, when making so many alterations, some of which it is difficult to account for, they should not have endeavoured to reduce the several morning services into one. The various repetitions, and the length of the morning service, about which we have lately heard so much, cannot, I believe, be effectually remedied by any other means; and, in my opinion,—which, however, I offer with great reluctance on so difficult and important a subject,—this, with the principle

just mentioned, of keeping steadily in view the original sources of our Liturgy, and conformity with primitive forms, affords the only method of arriving at a satisfactory result in any proposed alterations. The morning service now consists of three distinct offices, which were originally designed to be said, and for a long time actually said, at different hours of the day. But in joining these three offices in one, we cannot avoid certain inconveniences, which we may safely affirm the venerable reformers would have avoided had they contemplated such a practice. With the utmost deference, therefore, to the American Church, and to the practice of the Church of England which has united these three offices into one, I would ask, might not the Litany be incorporated into the Communion Service, which might then be made the basis and principal part of the morning office for Sundays and festivals, and only so much of the morning prayer adopted as might simply form an introduction to the Communion Service? At present few, comparatively speaking, ever hear the greater and more beautiful part of the Communion Service. Would not it then be desirable in itself, and make a more marked distinction between the morning and evening services, if the Confession and the Absolution from the Communion Service, the Prayer for the Church Militant, with the beautiful form beginning, "Lift up your hearts," &c., and the following prefaces, and the *Gloria in excelsis*, all formed a part of the usual morning prayers for Sundays and festivals? As however this plan will perhaps hardly be intelligible without descending to a minuter description, I will endeavour to describe the order of such a service as is here designed in as few words as possible, only stating that it is a mere outline, and rather the order in which the several parts would follow than intended as a complete service. As the Confession and Absolution would follow in the Communion Service, and as a part of that service, those in the opening of the morning prayer might be omitted, and the service at once commence with the Lord's Prayer, as it did for many years after the reformation; immediately after the Psalms might follow the Lessons, and at the same time the Epistle and Gospel for the day, with the Nicene Creed. Then the Confession and Absolution from the Communion Service; the Collects; the Litany, followed by the Prayer for the Church Militant and Occasional Prayers; then the form, "Lift up your hearts," &c. with the prefaces, together with the General and Occasional Thanksgivings, the *Gloria in excelsis*, or the *Te Deum*. The Lord's Prayer and sermon, followed by the Blessing, might end the service. I think also the reading of the Ten Commandments, with their responses, and the latter part of the Litany, which is allowed to be omitted in the American Book, might be reserved for some special and more important days. The reading of the Prayer for the Church Militant is no innovation; as, although generally omitted, it still ought, according to the *Rubric*, to be read every Sunday, and its proper position is evidently immediately after the Litany, of which it is only a more solemn summing up, in conformity with ancient liturgies, whose litanies were usually followed by similar long recapitulations or invocations.

In thus offering, with great deference, this outline suggested to me by the preceding observations, I have only attempted to do that which, I think, our venerable reformers would have done under similar circumstances;

that is, had they contemplated *the union of the three services into one*. The advantages of this plan over others hitherto proposed, would be, in my humble opinion, these:—a greater variety and distinction between the morning and evening services; a greater conformity with the older liturgies, in which the Communion Service formed the most prominent part of morning prayer; a greater unity of design in reading all the lessons of Scripture in immediate succession; and the same also in bringing all the prayers into immediate juxtaposition as another part of the service; and then all the thanksgivings, as forming the concluding portion. Thus the service would consist of, *first*, Praise; *secondly*, the Lessons; *thirdly*, Confession; *fourthly*, Supplication and Prayer; *fifthly*, Thanksgiving; and, *lastly*, the Sermon. I can assure you, Mr. Editor, I offer this proposition almost *with fear and trembling*; rather as an antidote to some of the wild plans of alteration lately proposed, than because I feel any urgent necessity for innovation.

I am, Sir, your obedient Servant, G. C.

CHURCH SOCIETIES.

MR. EDITOR,—I sincerely thank you for inserting so promptly my letters on the Church Societies. A subject involving such important consequences to Christianity in general, and individuals in particular, requires, and I hope will receive, the best attention of every member of our Church. With respect to the Society for Propagating the Gospel, an opportunity now offers itself for directing the attention of the members of the Church of England to the Society, and inviting their affectionate contributions in its support: I allude to the King's Letter, which has been recently issued. I am aware that in some parts of the country the Clergy have already read the letter, and made the required collection, but in the metropolis I believe this has not yet been done, at least to any extent. I would, therefore, respectfully urge the London Clergy to bring the concerns of the Society pointedly before their parishioners, and forthwith organize local associations, zealously soliciting the contributions of all classes. The metropolis* ought surely now to begin to think of "supplying its lack of service" towards the Society, for, to the reproach of its friends there, their efforts have by no means kept pace with those made in many country districts, neither have they been at all commensurate either with the repeatedly declared wants of the Society, or the deep responsibilities of metropolitan Churchmen. Hundreds, nay thousands, of willing subscribers to the Society will be found, if the call be only made upon Churchmen to come forward. It rests with the Clergy to make this call, and an excellent opportunity of doing so is at hand. Let it therefore be cheerfully embraced. Let committees be formed in each parish, and arrangements made for the preaching of an annual sermon in each church. Let not the "mite" of the poor man be rejected, and let the rich man be perpetually reminded of the obligations under which Christianity places him, to "honour the Lord with his substance." Let, moreover, *the year* (far spent even as

* The metropolis, as including the suburbs and circumjacent villages.

it is) in which we have celebrated the glorious event of the Reformation, be likewise distinguished as that in which the numerous associations of the venerable Society were formed—of that Society which, a hundred and thirty-five years ago, was incorporated for the spiritual benefit of our colonial fellow-subjects, who would otherwise be left “without the administration of God’s word and sacraments, abandoned to atheism and infidelity, popish superstition and idolatry;” and to which Society the Bishop of Calcutta* not long since bore this striking testimony, that, “the oldest of the Protestant mission bodies in India, it has been the most signally successful, and is now well capable of taking a fresh and vigorous spring, and starting off in a new career of sacred enterprise.”

In recommending the very strong claims of this Society to the affectionate regards of my fellow-Churchmen, and in calling on the Clergy to second its designs, I am by no means insensible to the predominant claims of our brethren at home. They should certainly have the *first*, but not the *only* place in our christian affections; for whether we exert ourselves for the benefit of those at home or abroad, it may with the greatest propriety be reiterated, “This we must do, and not leave the other undone.” Indeed our honest labours for the good of others will naturally react upon *ourselves*, and the more we “abound in every good work,” the more certainly we shall find that “God is able to make all grace abound towards us.” (2 Cor. ix.)

I would also suggest the propriety of some person undertaking the advocacy of the Society, by publishing in a cheap form a concise account of its labours, and causing the same to be circulated throughout the country. A warm-hearted appeal in favour of the Society would at the present time be the means of rendering it an infinite service.

And I think, too, that on the occasion of reading the Royal Letter not *one* recommendatory sermon should be preached, as has been generally the practice, but that *two* or *three* sermons, according as the respective churches may be opened twice or three times, should be devoted to the interests of the Society. And this course must be highly expedient where the collections are made from house to house.

I remain, Mr. Editor, your constant reader,

Oct. 13, 1835.

X.

THE CHURCH OF ENGLAND IS AN INTEGRAL PART OF “THE ONE CATHOLIC AND APOSTOLIC CHURCH.”†

THE Dissenters have said to the Churchmen, “You cannot accuse us of schism by quitting your Church, without condemning yourselves; for you quitted the Church of Rome.” But they never did quit the holy Catholic Church; on the contrary, they acknowledge it *continually* in their creeds. They only cleansed it from the corruptions and super-

* See the Bishop’s letter to the Society, Report, 1833, p. 152.

† We presume it to be the wish of our correspondent that we reprint his observations as above.

stitutions, (and from tenets not warranted by Scripture,) heaped upon it during many centuries by popery!

The King, and far the greater portion of the Clergy, and the people of England, at last *protested* against these corruptions, and superstitions, and against the usurped authority of the pope; and renounced them! Though the Church has since been persecuted (during the wicked rebellion, and the usurpation of Cromwell,) and reduced to the lowest state of degradation, (for a penalty of ten pounds was inflicted for the mere possession of the Prayer-book, and the pious Charles sacrificed as a martyr to its cause,) yet our holy Church has weathered every storm, "being built upon a rock," and I doubt not, with the blessing of God, will continue in its *reformed and purified state*, "to the last syllable of recorded time!"

Many members of our Church (both in and out of parliament) very inconsiderately style the Romanists (or Papists) "Catholics," or "Roman Catholics," not reflecting on its injurious effects; for conceding to them *exclusively* the term Catholic, either as a title or an adjunct, is tantamount to declaring *ourselves* schismatics, for we must be the one or the other. The Romanists artfully take great advantage of this unguarded language, by insinuating to the unlearned, that we thus, in common conversation, and in public speeches, virtually allow the Romish communion *alone* to be the "Catholic Church" acknowledged in our three creeds. This no true member of the Church of England can possibly *intend* to allow, as he believes the "one Catholic and Apostolic Church" to include *all* episcopal communions, as its integral parts, (those of England, Denmark, Sweden, Rome, Russia, &c.) among which the Romish communion is perhaps the most corrupt, and therefore the least truly Catholic; though possessing, in common with them all, a *duly ordained ministry*, derived in succession from the apostles. Without this ministry, indeed, no true Church can exist, nor was a contrary opinion mooted during the *first fifteen hundred years* of Christianity! This doctrine is well and briefly explained in two small pamphlets, called "An Answer to Why are you a Churchman?" by the Rev. T. Taylor, and "The Threefold Ministry," by Hey;* and has been ably maintained by all the most sound ecclesiastical writers, as Hooker, Jewel, Horsley, Jones of Nayland, Nelson, Oxlee, &c. &c.—I will only quote one other authority—St. Clement, who is designated by St. Paul, (Phil. iv. 3,) as his "fellow-labourer, whose name is in the book of life."—St. Clement says, "Let all men reverence the *Deacons*, and the *Presbyters* (priests,) and the *Bishops*—without these there is no Church!" So says St. Ignatius.

The statutes of Henry the Eighth, and his assumption of the power to enforce the election of Bishops, as *head of the Church*, has done incalculable mischief to it. No ministers of the crown ought to have the power of *enforcing* the election of Bishops, as a prerogative of the King; for now, after issuing a *congé d'elire* to a dean and chapter, if they do not elect the person recommended within twelve days, the King can nominate him by letters patent, and if not elected in eight days more, they are subject to the penalties of a *præmunire*; and if the Archbishop

* These pamphlets are published by Rivingtons.

and Bishops appointed to consecrate the person nominated should not do so for twenty days, they, also, incur the same penalties. The *unbiased power of electing, or rejecting*, those nominated by the King, should be restored to the Archbishops and Bishops, in synod (or convocation) assembled.*

This synod should also (as formerly) be vested with exclusive authority to decide all ecclesiastical controversies, all matters of discipline, all alterations of the Liturgy, all presentations to livings, (to the extent of a veto, at least,) and all other things concerning the Church.†

Such was the power and authority vested in the apostles by Christ, the Head of the Church, and by them to the Bishops, as their existing representatives in *perpetual succession*.

THE CLERGY.

People, even of liberal education, frequently lavish very unmeasured abuse upon the Clergy, as a body, and when asked their reasons, advert to some instances of misconduct, which they assert to be facts; and no doubt were so. But what then? Is a whole profession, and moreover, a sacred profession, consisting of many thousand individuals, to be condemned, merely because some few are worldly, or even irreligious? If those who rail so readily against them could inspect the conduct of the whole of the Clergy, they would find *infinitely* the greater portion of them to be the benefactors of the poor, of the aged, of the sick, of the dying! For on such do they bestow not only their time, their prayers, their consolations, and advice, (which are anxiously sought for, and gratefully acknowledged by the sufferers,) but food, clothing, fuel, medicine, money, which they dispense with a liberal, yet a judicious and discriminating hand! Besides this, their incomes are not expended amongst foreigners, (to the great injury of England,) or even in London, or other great towns, except to a trifling extent; while the greater part is spread, in the most beneficial manner, over the whole surface of the country, supporting the poorer tradesmen and artists in all the innumerable villages and hamlets throughout the empire!

Sufficient might be said of the sacred office of the Clergy,—of their piety, virtue, and learning,—to create for them respect and esteem. Yet there are many persons who grudge the ministers of God their tithes, to which they have, by the laws of England, as good and indefeasible a title as any man in England to his freehold; and *above all others* by *Divine right*, the breach of which may not always go unpunished, for it has been said by a wise man, "He who doth not duly pay his tithe, *in the end* his land shall not yield a tithe of what it was wont to yield." Members of the Church of England would, I think, have greater esteem for the Clergy, if they considered these things; and more especially, if they would recollect that it is to the Clergy they are indebted for the greatest blessings they enjoy in this life, viz. for their baptism into the Church, for their education, for their religious

* "The King, as head of the Church, (or supreme governor,) need not have deprived the synod of Bishops of their appellat jurisdiction; because his supremacy in the State does not deprive the House of Peers of *their* appellat jurisdiction, which they exercise without control."

† Vide 1st and 15th chapters of the Acts.

and moral knowledge, for the superior learning which they have obtained at the greater schools and at the universities ; and above all, for the knowledge how they may attain everlasting happiness in the life to come ; and finally, for receiving consolation and hope at that awful moment, when the soul is preparing for its departure into the regions of eternity !

M.

March 31st, 1835.

A SUN-DIAL OF ICE.

MR. EDITOR,—The other day I read Bishop Burnet's "Life of Sir Matthew Hale," as contained in the last volume of Dr. Wordsworth's "Ecclesiastical Biography." The apt illustrations in p. 68, &c. (second edition) called to my mind those used by Dr. Paley in the beginning of his "Natural Theology ;" and then my thoughts became occupied, as they often had been before, with what I once saw, viz. a sun-dial formed of ice. I beg to send you an account of this curiosity, taken from my father's diary, solemnly assuring you that what is described was really seen, and that the account is not at all exaggerated, but strictly agreeable with truth. It was observed in the year 1822, and was as follows.

"Tu. Feb. 12th, a most curious gnomon of ice appeared upon our dial-post, exactly in the same direction as the old brass one did appear, viz. due north and south, the old one being removed and its vacant place filled with water about an inch deep. This icy gnomon was nearly the same size as the old brass one, nearly of the same thickness, and exceedingly clear, and transparent, and hard. Lines, too, were drawn from the centre or point of the gnomon to the circumference, as marking the hours. Who can give a probable philosophical account of this strange phenomenon ?"

The morning of the day above-mentioned being fine, and the sun out, I was walking near the spot, when I observed on the dial-post something shining, which I took to be glass ; but, walking up to it, I beheld to my astonishment a sun-dial of ice, which I immediately showed to my father and others. A pail was placed over it, and thus was this curiosity preserved entire till about noon on that day, when the gnomon fell ; and where it had stood, we observed a fissure through the surface of the ice which had represented the dial-plate. But the cavity cut in the stone for the reception of the dial-plate was quite smooth, and contained nothing to cause the water to be frozen in that particular form. The situation of the dial is about six yards to the south of our chancel-door, and in all other directions quite open.

If you do not think the nature of this subject is such as to forbid its appearance in your "CHRISTIAN REMEMBRANCER," and if you should allow a small space in some future number for the whole or a part of this account, and if you, or any of your ingenious and learned readers, should be pleased to favour us with some curious observations on this extraordinary phenomenon, I doubt not they would be thankfully received by many of your friends, and especially, Mr. Editor,

By your constant reader, and very obedient servant,

J. T.

ISAIAH LX. 12. WISDOM V.

"For the nation and kingdom that will not serve thee (the church) shall perish ; yea, those nations shall be utterly wasted." *Isaiah lx. 12.*

"Them that honour me, I will honour ; and they that despise me shall be lightly esteemed." (*Ἀτιωθήσεται*, shall be disgraced.—*Sept.*) *Sam. ii. 30.*

WHEN by the warning preacher careless stood
 A world disdainful of his threaten'd flood,
 Content to do as all around had done,
 And in each other's sins forget their own ;
 Did vengeance spare, or fearlessness redeem
 One of those millions from the general stream ?
 Or when the righteous stranger wept in vain
 O'er the accursed cities of the plain,
 And his vex'd spirit, sinking day by day,
 In bitterer sadness took its weary way ;
 Was it for aye that Mercy's pitying hand
 Shielded from wrath deserved the fated land ?
 No—guilt must perish—speedy as a breath
 May fly the bolts of unexpected death ;
 Or, patient still, forbearing Justice frown
 Ere the full measure calls her terrors down,
 And the tares live, yet bloom but to supply
 The last dread harvest of eternity.
 Then shall the righteous in great boldness stand,*
 While his oppressors cower on either hand ;
 The proud ones once who mock'd, and wonder'd where
 The need of all his toil and all his care,
 Now, O how fallen ! in terrible affright
 Trembling they pause, and half distrust their sight,
 So far beyond their thoughts, with wild amaze
 His strange salvation fills their troubled gaze ;
 Then first believed, when serving but to throw
 A deeper gloom around their self-sought wo ;
 Then own'd, when anguish wakes the moanings there
 Of her sad, changeless, tuneless voice—despair.
 "Alas, and once we made his wiser fears
 Food for our mirth, a proverb for our jeers ;
 Fools, how we deem'd him then without a friend,
 His life but madness, and contempt his end,
 Him, heir of that unfading glory shed
 Upon the child of God's anointed head !
 While we, alas ! through trackless deserts driven,
 No sun arising o'er the paths of heaven,
 Wearied we strove in thick and thicker night,
 With sin and ruin for our meteor light.
 Alas ! what boots it now how high our state,
 Rich with the wealthy, with the haughty great ;

* Wisdom of Solomon, the whole of chapter v.

What now avail those triumphs of an hour,
 Pride, pleasure, fortune, honour, praise, or power?
 How like a shade their vanities appear,
 A rumour passing by some listless ear,—
 The light ship gliding o'er her watery way,
 Whose waves scarce own the moment of her stay,
 So swift they hasten to their old embrace,
 Her path forgotten, and unknown her place,—
 The busy bird, whose sounding pinions fly
 Along the deep abysses of the sky,
 Which scarce the impress of her form retain,
 Ere closing instant on her track again,—
 The arrow darting through the laggard wind,
 Leaving no traces of its flight behind,
 Quick from whose sides rebounds the parted air,
 Till not a breath can tell its passage there;
 So, fann'd by pleasure, fled our winged years,
 Through earth's wild labyrinth of smiles and tears,
 Nor left one sign of virtue done below,
 One record for eternity to show."

E. B.

(To be continued.)

THE "BIDDING PRAYER" AS APPOINTED BY THE FIFTY-FIFTH
 CANON.

Let us pray,

For Christ's holy Catholic Church; particularly for that pure and reformed part of it established in these realms:

For our gracious Sovereign Lord, King William, by the grace of God of the United Kingdom of Great Britain and Ireland, King, Defender of the Faith, in all causes ecclesiastical and civil, within these his dominions Supreme: for our gracious Queen Adelaide, and for all the Royal Family.

And let us pray for all the Clergy of the land, whether Bishops, Priests, or Deacons; but especially for the Right Reverend ———, Lord Archbishop of this province, and the Right Reverend ———, Lord Bishop of this diocese; that they may shine like lights in the world, and adorn the doctrine of God our Saviour in all things: for the Lords, and others of His Majesty's most honourable Privy Council:

For the great Council of the nation now assembled in Parliament:

For all the Nobility, Gentry, and Magistrates of the land:

And herein for the Judges of the land; for the Right Honourable the Lord Mayor, Aldermen, Recorder, Sheriffs, and all others who bear rule in this ancient city.

And, that there never may be wanting a supply of persons duly qualified to serve God in Church and State, let us pray for a blessing on

all seminaries of sound learning and religious education; particularly the two Universities of this land.

Let us likewise pray for all the Commons of the realm; that they may live in the true faith and fear of God, in dutiful allegiance to the King, in unfeigned communion with the Established Church, and in christian charity one with another: that all these in their respective stations may labour to advance the glory of God, and the present and future welfare of mankind; remembering always that strict and solemn account which they must one day give before the tribunal of Christ.

And as we pray to God for future blessings, so let us praise his holy name for those already received; for our creation, preservation, and all the blessings of this life; but above all for our redemption in Christ Jesus; for the means of grace afforded us here, and the hope of glory hereafter.

Finally, let us praise God for all his servants departed this life in his faith and fear; beseeching him to give us grace so to follow their good examples, that, this life ended, we may dwell with them in life everlasting, through Jesus Christ our Lord; in whose words we further pray, saying, "Our Father," &c.

BIBLICAL ILLUSTRATIONS.

FAMINE IN THE TIME OF PHARAOH.

"And the dearth was in all lands; but in all the land of Egypt there was bread."—
(Genesis xli. 54.)

IN the reign of the Emperor Ching Tang, there was no rain for seven years together. According to computation, this happened in China at the same time that the seven years' famine was in Egypt, which the Scripture speaks of Gen. lxi. 54. And the famine prevailed over all the earth 1131 years after the Flood, and above a thousand after the foundation of the Chinese monarchy. The diviners advised to mix human blood in the sacrifices which were offered to heaven and earth. The emperor answered, "I ask water of heaven that my people may live; if I kill men for sacrifices, it is contradicting myself; killing those for whose lives I pray." The emperor fasted, cut his *hair** and nails, (the Chinese put great value upon them both;) he put his chariot into mourning, and clothed himself in *white*† lambskins.—*Fernandez Navarrete's Account of China. Churchill's Coll. Vol. I. p. 114.*

The following is the account given from other authorities collected by the learned writer on Indian Antiquities.

"An universal barrenness, arising from continual drought, having for seven years together desolated China and thinned the inhabitants, the venerable monarch Ching Tang was told by the priests, who interpreted the will of heaven, that its vengeance could only be appeased by a human sacrifice, and he readily became the devoted victim of that

* Jer. vii. 29.

† 2 Chron. v. 12.

vengeance. The aged king having laid aside his imperial robes, and submitted to the preparatory ceremonies, esteemed indignities in China, barefooted, covered over with ashes, and in the posture of a condemned criminal, approached the altar of sacrifice, where with suppliant hands he entreated heaven to launch the thunderbolt of its wrath, and accept the life of the monarch, as an atonement for the sins of the people.

"The Chinese historians add, that after he had finished his prayer, and for some time devoutly waited the awful stroke, which was to crush the sovereign and save the people, the sky became suddenly black with clouds, and the rain descended in torrents; so that the sterile earth shortly resumed its wonted fertility, and unbounded plenty reigned over the whole empire. In the annals of China, this solemn fact is recorded to have happened in the eighteenth century before Christ; and it is very remarkable, that in the very same century, according to Usher, and the chronology of our Bibles, the seven years' famine in Egypt happened."—*Maurice's Indian Antiquities*, Vol. V. p. 425.

CELEBRATION OF BIRTH-DAYS.

"The third day, which was Pharaoh's *birth-day*."—(Gen. ix. 20.)

There is not a Chinese, though never so poor, but keeps his *birth-day* with all the greatness he is able. All the children, kindred, neighbours and friends, know every man's birth-day; a mandarin's is known by all under his jurisdiction; that of a viceroy, or supreme governor, by all the province. It is an ancient custom to celebrate birth-days, but not for private persons, nor is it so universal as it is in China. The women keep their birth-days, but the men are never with the women in any rejoicing whatsoever.—*Fernandez Navarette's Account of China. Churchill's Coll.* Vol. I. p. 71.

The celebration of the birth-day of the Great Mogul is thus described by Sir Thomas Roe:—"He and all his nobles made merry; I was invited to the ceremony too; and drinking his health in a noble cup of gold, set with emeralds, turquoises, and rubies, he entreated me, when I had drunk the wine, to accept of the cup as his present. There were several chargers of rubies and almonds made in gold and silver, which were brought in and thrown amongst the nobles, and them that stood about him. His majesty appeared in all the height of pomp, and richness of dress that day, and his elephants were set out in all their most glorious furniture too. They all passed before him in great order, and bowed very handsomely to him as they marched along; which (all things considered) I thought one of the finest and most agreeable sights that day afforded."—*Harris's Coll.* Vol. I. p. 160.

Amongst all the Persian festivals, each individual pays particular regard to his birth-day, when they indulge themselves with better fare than usual. The more rich among them prepare on this day an ox, a horse, a camel, or an ass, which are roasted whole; the poorer sort are satisfied with a lamb or a sheep; they eat but sparingly of meat, but are fond of the after dishes, which are separately introduced.—*Herodot. Clie.*

BITTER WATERS OF MARAH.

"And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet."—(Exodus xv. 23—25.)

The Wady Gharendel, between Suez and Mount Sinai, contains amongst other trees the thorny shrub Gharkad, the *Peganum retusum* of Forskal, which is extremely common in this peninsula. Its small red berry, of the size of a grain of the pomegranate, is very juicy and refreshing, much resembling a ripe gooseberry in taste, but not so sweet. The Arabs are very fond of it; and I was told that in years when the shrub produces large crops, they make a conserve of the berries. The Gharkad delights in a sandy soil, and reaches its maturity in the height of summer, when the ground is parched up, exciting an agreeable surprise in the traveller at finding so juicy a berry produced in the driest soil and season. Might not this berry have been used by Moses, to sweeten the waters of Marah? The Arabic translation of the passage in Scripture gives a different, and perhaps, more correct reading: "And the Lord guided him to a tree, of which he threw something into the water, which then became sweet."

"Continuant nostre chemin, et estans arrivez d'assez bonne heure aux douze fontaines, posames là. L'eau en est moult salée et amère, et dit-on que ce sont les douze fontaines dont il est fait mention en la Bible; car mesmement ils les nomment les fontaines de Moyse. Elles sont du tout en lieu sablonneux et sterile, en une très grande campagne nitreuse, fort large et spacieuse: et sont distante l'une de l'autre plus de cinquante pas, non toutes fois d'une mesme mesure: car l'une est à cent pas, l'autre à cinquante, tant du plus que du moins. Toutes les sources sortent de terre, ayant un petit tertre ou promontoire; desquels l'eau s'espand en plusieurs ruisseaux qui sont en manière de fontaines d'eau courante, qui peu de temps après avoir couru, se perdent dedans le sable."—*Les Observations de plusieurs Singularités, &c. en Grèce, Asie, Indie, &c.* p. 276.

PERPETUAL LAMPS BEFORE ALTARS.

"And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And the Lord spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: . . . and thou shalt put water therein, for Aaron and his sons shall wash their hands and their feet thereat: when they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord."—Exodus xxx. 7, 17—20.

"The fire shall ever be burning upon the altar, it shall never go out."—Leviticus vi. 13.

The keeping up of a sacred fire has always been a part of religion, in different nations. "Such a fire as that mentioned in Lev. vi. 13, was preserved in the temples of Ceres, at Mantinea, of Apollo, at Delphos and Athens, and in that of Diana, at Ebatana, among the

Persians.—Setinus committed the care of the sacred fire of the temple of Minerva, and of the statue of Pallas, to a society of young women, similar to that of the Vestals. The Magi had the charge of keeping a fire always burning on altars erected in the middle of these temples, which Strabo calls *πυρθεῖα*. A lamp was always burning in the temple of Jupiter Ammon; and according to Diodorus Siculus this custom came from the Egyptians to the Greeks, and from them to the Romans, who made it a principal point of their religion.

However, to omit nothing, I must take notice, that coming out of Nagaski, we saw the idol Dsisos, who is the god of the roads, and protector of travellers, hewn out of the rock in nine different places. Another of the same sort stood not far from the village Urakami, being about three feet long, adorned with flowers and fannaskibba, and placed upon a fathom-high stone pillar. Two other smaller stone pillars, hollow at top, stood before the idol. Upon these were placed *lamps*, which travellers light in honour of this idol. At some small distance stood a basin full of water, for those to wash their hands, who had a mind to light the lamps, or offer any thing to the idol.

Not far from Miaco, we saw another temple, with upwards of twenty smaller mias, or chapels, with *lamps* or dishes of victuals placed before them.

We also saw the temple of Sotoktois, where the chief idol was raised in the middle, and had another idol to the right, which was a yard and a half high, and surrounded with the idols of the four elements, and a double cloth. The whole temple was black with smoke, from the numbers of burning lamps hung up within and without.—*Kampher's Japan*, Vol. II. pp. 452, 600, 604.

SANCTITY OF NUMBER SEVEN.

"And thou shalt make the *seven* lamps thereof: and they shall light the lamps thereof, that they may give light over against it."—(Exod. xxv. 37.)

"And the priest shall dip his finger in the blood, and sprinkle of the blood *seven* times before the Lord, before the vail of the sanctuary."—(Levit. iv. 6.)

"And Elisha sent a messenger unto him, saying, Go and wash in Jordan *seven* times."—(2 Kings v. 10.)

Every reader of the Scriptures must be well aware of the mysterious importance attached to the number seven; there is scarcely an event or circumstance of any celebrity with which it is not found connected, from the creation to the final and awful scenery exhibited in the Revelation: and every person at all conversant with the languages of antiquity, and the customs and habits of those nations who have any pretensions to remote eras as their date of existence, will in like manner be familiar with this hallowed number, so constantly alluded to in the celebration of their most sacred rites.

The Hindoos suppose that there are various heavens, or states of existence. They reckon *seven* ascending in perfection from our earthly state. Of these, the Swerghlogue, or third heaven, is the first paradise, and general receptacle for those who merit a removal from the earth. The Sutteelogue, or highest sphere, is the residence of the great Brahma himself, to which only the most perfect are admitted. It is worthy of

notice in this place, that the number *seven* is frequently used in Scripture as a number of perfection. In the sacred books, and in the religion of the Jews, many events and mysterious circumstances are set forth by this number.—*Maurice's Indian Antiquities*, Vol. II. p. 252.

It is part of the duty of a Brahmin, in the performance of his ablutions in the river, as we are informed in the Ayeen Akbery,* to sprinkle water over his forehead, breast, and shoulders, *seven* times. In the Eleusynian Mysteries, the *same number* is specified as necessary, as Apuleius, who had been initiated, informs us: his words are, "*Septies submerso fluctibus capite, quod eum numerum principivè religione aptissimum divinus ille Pythagoras prodidet.*"† It should be observed, moreover, that those purifications of the body by water were intended to inculcate the necessity of a similar purification of the soul from the impure adhesions of vicious passions and propensities.

The idol of Lingam, a deity similar to the Phallus of the Egyptians, is always to be found in the interior and most sacred part of the temples of Striva. A lamp is kept constantly burning before it; but when the Brahmins perform their religious ceremonies, and make their offerings, which generally consist of flowers, *seven* lamps are lighted; which De la Croze, speaking from the information of the Protestant missionaries, says, exactly resemble the candelabras of the Jews, that are to be seen in the triumphal arch of Titus.—*Sketches of the Hindoos*, Vol. I. p. 203.

LOCAL TESTAMENTARY COURTS;‡

Reasons assigned by the Ecclesiastical Courts Commissioners, and by a Committee of the House of Commons, for the Abolition of the Local Testamentary Courts; with Answers thereto.

It should be premised that there are Local Testamentary Courts and Registries in all the dioceses in England and Wales, situate at the undermentioned cities and places.

Province and Diocese of Canterbury—at London and Canterbury.

Diocese of St. Asaph—at St. Asaph.

Bangor—at Bangor.

Bath and Wells—at Wells and Taunton.

Bristol—at Bristol and Blandford.

Chichester—at Chichester and Lewes.

St. David's—at Caermarthen, Brecon, Haverfordwest, and Cardigan.

Ely—at Cambridge.

Exeter—at Exeter, Barnstaple, Totness, and Bodmin.

Gloucester—at Gloucester.

* Ayeen Akbery, Vol. III. p. 217.

† Apuleii Metamorph. Vol. I. p. 254.

‡ Our readers are indebted for this able and interesting paper, to a gentleman, whose knowledge of ecclesiastical laws is equalled only by the courtesy of his manners, and his devotion to those principles in Church and State, which it is the object of our Miscellany to uphold.

Diocese of Hereford—at Hereford.

Llandaff—at Llandaff.

Lichfield and Coventry—at Lichfield.

Lincoln—at Lincoln, Leicester, Aylesbury, Bedford, Huntingdon, and Hitchin.

London—at London and Chelmsford.

Norwich—at Norwich and Bury St. Edmund's.

Oxford—at Oxford.

Peterborough—at Peterborough and Northampton.

Rochester—at Rochester.

Salisbury—at Salisbury and Oxford.

Winchester—at Winchester, and London (for the parts of Surrey.)

Worcester—at Worcester.

Province and Diocese of York—at York.

Diocese of Carlisle—at Carlisle.

Chester—at Chester, Richmond, and Lancaster.

Durham—at Durham.

The registries (out of the metropolis) contain several **MILLIONS** of original wills and records of administrations, which are accessible to the public on payment of a small fee, varying from one shilling to half-a-crown. The Ecclesiastical Commissioners, in their Report to His Majesty, dated 15th February, 1832, have recommended the abolition of these local courts and registries, (except the Prerogative Court of York,) and the transmission of all wills and records of administrations now lodged in such of them as appertain to the province of Canterbury, to London, and in such of them as appertain to the province of York, to York, there to be permanently retained.

In addition to the local registries above mentioned, there are scattered throughout the country, registries belonging to peculiar jurisdictions; but these are not noticed, as all are agreed on the propriety of their abolition.

A committee of the House of Commons have also, in a report dated 15th August, 1833, concurred in recommending the abolition of the local courts and registries. It should be understood, that the Archbishops of Canterbury and York have each their Courts of Prerogative—the one in London, the other at York; and that the *Ecclesiastical Commissioners*, although they recommend the abolition of all the Diocesan Courts in each province, do not recommend the abolition of the Prerogative Court of York. The committee of the House of Commons, however, in their report, are for sweeping all courts and registries away, except a Court of Prerogative in *London*. It is necessary to keep this distinction in view, during a perusal of the subjoined remarks.

The following sets forth the principal reasons assigned by either the Ecclesiastical commissioners or the Committee of the House of Commons, for the abolition of the *Local Testamentary Courts*; and an attempt is made to reply thereto.

REASON I.—That great advantages will be afforded to the public by the abolition of the country courts, and the transfer of their jurisdiction to one court in London; and that such transfer need not be productive of any inconvenience,

nor burthen the suitors with any additional expense.—(*Report, Committee of the House of Commons, p. 7.*)

ANSWER.—Probates and administrations are now granted in the country, through the medium of surrogates, who are resident in almost every market town. The business is therefore transacted at (as it were) the doors of the parties interested, and the original will or record of administration lodged in an adjacent registry. In case these facilities are withdrawn, the expenses to which parties resident in the country will be put, will be materially increased: correspondence with agents in London, postage, carriage, delay, risk, &c., will place them in a most disadvantageous situation, as compared with those resident in the metropolis. This would be a manifest injustice under *any* circumstances, but when the small amounts of the personal properties to which grants made in the country generally relate, are taken into the account, the injustice becomes greatly augmented. Probates and administrations taken out in the country, average about 24,000 in number annually,—of these, 4,700 relate to properties under 100*l.*; 7,000 to properties under 200*l.*; and nearly 12,500 to properties under 1,000*l.* Thus the *large* properties of persons resident in London, and in respect to which grants are made from the court in Doctors' Commons, will be *exempt* from the additional expense and inconvenience, to which, in case of the proposed new system being carried into effect, the *small* properties left by persons resident in the country will be exposed.

REASON II.—Uncertainty as to the validity of grants would be removed by the abolition of the country courts, and the transference of their authority to the archiepiscopal courts in each province.—(*Vide Report of Ecclesiastical Commissioners, p. 24.*)

ANSWER.—The prerogative courts of the two archbishops are anomalies—they were unknown to the common law, and are the creatures of the Canons—they are claims founded on *legatine* authority, and therefore engrafted on archiepiscopacy by something like usurpation. Originally, and according to the ecclesiastical common law of England, (if I may be allowed the expression,) the *exclusive* power of granting probate of the testament of a deceased party, rested with the bishop of the diocese in which the party died—the power of granting administration, in case of an intestacy, with the bishop or bishops, in whose diocese or dioceses the effects lay. To obviate the inconvenience arising from several grants, a prerogative was vested in the archbishop of the province, when effects to a certain amount were found in two or more dioceses within the province, and after several alterations, the Canons of 1603 fixed the amount at 5*l.*—so that if a party died possessed of goods or good debts to the amount of 5*l.* in any other diocese than that wherein he died, he was to be deemed as having died possessed of *bona notabilia*—or of goods sufficient to found the jurisdiction of the archbishop's court of prerogative. Owing to various causes, but principally to differences of opinion as to what do and what do not constitute *bona notabilia*, this rule (in the province of Canterbury more especially) has been most strangely perverted and disregarded, and it has become the practice to obtain probates and administrations from the prerogative courts, without there being the slightest pretence of *bona notabilia*.

It is necessary for public convenience, that peculiars of all descriptions should be abolished. If this were done, the uncertainty as to the validity of grants would be as effectually removed, by vesting a clearly defined jurisdiction in matters of probates and administrations in the Ordinary of each diocese, and the Metropolitan of each province, as by making the courts of the provinces the only tribunals for the exercise of testamentary jurisdiction—at the same time, no injury or injustice would be inflicted upon parties resident in the country; and supposing indexes, as far as related to each diocese, of all wills and administrations proved or granted in the metropolitan courts of the provinces, were annually transmitted to the registries of each diocese, and *vice*

versâ, indexes of all grants made in the dioceses sent to the metropolitan courts, a great public convenience would be achieved.

REASON III.—The insufficient custody of testamentary documents will be altogether removed, &c.—(*Report of Ecclesiastical Commissioners*, p. 24.)

ANSWER.—A registry in each diocese, or county, or district of a diocese, must be more secure than a general registry in London, in which all the wills in the kingdom might be destroyed by fire, or popular commotion, and thus the possession of all the properties in the kingdom be rendered insecure. From the returns made to the ecclesiastical commissioners, it appears, that in four-fifths of the dioceses, the places of registry are secure and commodious. In some few dioceses, other accommodations are wanting, and the registries are not in such a state as could be wished. These are defects, however, which may be easily rectified, and it ought to be made obligatory on all registrars, to provide proper and fire-proof repositories for all the documents entrusted to their care, and these repositories should be subject to annual and imperative inspection. It should, however, be remarked, that according to the evidence of Mr. Protheroe, (who, it is well known, has taken infinite pains on the subject) given before the Ecclesiastical Commissioners, "a very general reform has taken place in the keeping of testamentary records throughout England, and that in a great number of courts, the present deputy registrars have devoted a great deal of time to the management of their records; that they have spent money of their own in providing accommodation for those records; and that they have shewn a very laudable desire to accommodate the public."

REASON IV.—Increased facility will be afforded for the examination of wills and administrations, and the discovery of personal representatives.—(*Page 24 of Report of the Ecclesiastical Commissioners*.)

ANSWER.—The use of country registries must be best ascertained by the number of searches made at them for wills and administrations, and the convenience of their position duly estimated by the residence of the persons making the searches.

Returns have been obtained from nearly all the country courts in the province of Canterbury; and from these it appears, that 8479 searches have, on an average of three years, been annually made for wills and administrations. Of this number, 268 only were made on behalf of persons resident in London: thus proving that the possessors both of real and personal estates interested under such wills and administrations, as well as the estates themselves, are to be found within the districts over which the courts extend.

If registries in the dioceses, or districts, be sustained, the individuals making 5335 of these searches will have their present facilities of continuing their searches in person; but if registries in London and York only be determined upon, those persons must incur considerably greater expense. And as it is notorious, that many searches are made, having reference to very small interests, by persons who are unable to sustain travelling expenses, and who, after walking to the country registry, can scarcely afford to pay their shilling for the search, hundreds will be virtually deprived of the privilege of making a search at all.

Local registries have this further advantage; that, as most wills form the titles to real property, and all actions relating to real property must be tried in the county where the estates are situate, the wills may be produced at the assizes at the smallest expense. If registries be retained in London and York only, an officer from such registries must be subpoenaed, and produce the will at the assizes, at an expense of little less than 20*l.*; but if the registry be sustained in the county town, the expense of producing the will would not exceed one guinea.

If the will itself be contested, it must necessarily, if deposited in the local registry, be more accessible to the witnesses who have attested it, or been

acquainted with the testator's hand-writing, and who may be required to give evidence, than if placed in a metropolitan registry, where it cannot be inspected previous to the trial, unless by the witnesses taking journeys to London or York at an enormous expense.

REASON V.—And nearly all the expense and trouble attending the assignment of terms will cease to exist.

ANSWER.—The diocesan or district court being usually situated in the county, in the centre of the properties affected by the wills and administrations, and near the residences of the possessors of estates, must necessarily be more accessible than one in London or York; particularly at periods of assize, public meetings, fairs, markets, &c.; and, independently of these considerations, it is well known that the trouble and expense attending the assignment of terms, must be unavoidably less than if courts only were retained in London and York.

REASON VI.—The rules already in force in the Prerogative Court are well adapted to guard against the chances of illegality, fraud, or imposition; therefore, that Court ought to possess the whole of the testamentary jurisdiction.—(*Evidence given before the Committee of the House of Commons.*)

ANSWER.—The evidence of Mr. Freshfield (Solicitor to the Bank of England) given before the committee of the House of Commons,—that of Mr. Gwynne (Comptroller of the Legacy Duty Office),—and that of Mr. Maule (the Solicitor to the Treasury) given before the Ecclesiastical Commissioners, prove, that whatever the rules of the Prerogative Court may be, that Court has, in point of fact, afforded facilities to frauds and impositions which have been carried on in London to a considerable extent. The Right Honourable, the eminently respected, and learned judge of that court, has been very anxious to prevent the recurrence of such evils, and has established rules and regulations for the purpose. One of the principal of these is, that all commissions to swear executors and administrators, shall be executed before the rector, vicar, or officiating minister of the parish or chapelry, where the parties to be sworn, or one of them, reside. It will be perceived, however, in a moment, that although well-intended, this regulation is no adequate check. In populous parishes, (and to them the fraudulent are most likely to resort) a large proportion of the inhabitants are frequently personally unknown to the sedentary and unobtrusive clergyman—many are Dissenters who never approach the Church—and in watering places, such as Brighton, Bath, Cheltenham, Leamington, &c. the regulation entirely fails in the accomplishment of the object intended, as parties are there only *temporarily* resident, and still sufficiently so to come within the effect of the regulation. The truth is, there can be no adequate guard against the commission of frauds in these matters, except by a system of *local* courts and *local* officers. The latter almost invariably personally know either the parties who wish to take out probates or administrations, or the attorneys whom they employ.

REASON VII.—“In admitting testamentary papers to probate in common form,” say the Ecclesiastical commissioners, “according to the existing state of the law, an accurate knowledge of the rules which ought to govern the practice is very essential; but where the opportunities of acquiring experience are few, such accuracy cannot be attained.”—(Page 22 of *Report*.)

ANSWER.—This observation may apply to the courts and registries of peculiars, but it does not hold good with respect to the diocesan and archidiaconal courts and registries, in which (as before stated) several thousands of grants pass every year. When, however, that part of the Report of the Commissioners comes to be acted upon, which will render inadmissible as testamentary dispositions, all imperfect papers, and establish one general method of execution of wills, devising both real and personal estates—there will be an end of this objection to the retention of the local testamentary courts.

REASON VIII.—In order to avoid the expense and inconvenience resulting from all wills being proved in London, the committee of the House of Commons propose that copies of country wills should be deposited at certain stations throughout the kingdom.—(Vide page 7 of their *Report*.)

ANSWER.—If copies were so deposited, officers must be paid for preserving and affording facility of reference to those documents; and, in point of expense, there would then be no saving. But the people in the country would never be contented with the inspection of the mere *copies*; they would still require to see the originals. Thus they would be put to the expense of sending the originals to town; of supporting establishments in the country for the custody of the copies, and for supplying the means of rendering them accessible; and also of consulting, whenever they required it, the originals in London. Considering the small classes of property to which the country wills in general appertain, this treble expense would be highly unjust.

REASON IX.—The expense of communicating between a great majority of the country towns and the metropolis, would be less than the expense of communication between such towns and the principal towns of each county.—(*Evidence given before the Committee of the House of Commons.*)

ANSWER.—This is by no means the case. Every country solicitor knows that there are many economical modes of sending small parcels from one part of the country to another. But even though it might be granted that the statement on the other side were true, still it would only apply to those persons who can conveniently pay postage and coach expenses. But it is in evidence, that many poor people who wish to consult an original will, are unable to employ an agent for that purpose, and that they often *walk* twenty, thirty, or forty miles, with a view to satisfy themselves on that point, and are not even able to pay the *shilling* fee for inspection, after they have incurred that charge.

ADDITIONAL OBSERVATIONS.

REASON X.—“All deeds, or rather copies of all deeds,” say the Real Property Commissioners, “ought to be registered in London: therefore so should all wills.”

ANSWER.—The House of Commons have already negatived the first of these propositions, even though it was conceded that the original deeds should remain in the hands of the parties to whom they belonged. Therefore, the consequence does not follow as the premises do not exist. But even if the idea of a general registry of the copies of Deeds had been adopted by the Legislature, the precedent would, at best, be good only for a general registry of the copies of wills; to which there is no objection. Why cannot the copies of wills sent to the legacy office by all the country courts, and for which the public pay, be made available after the abstracts are entered in the books of the office?

REASON XI.—An impression prevails in highly respectable circles, that the applications for searches of wills in the country registries, generally apply to matters of personal estate.

ANSWER.—So far from this being the fact, it may be safely asserted that three-fourths of these searches are connected with matters of title to real estates, and that by far the majority are for wills lodged more than twenty years since.

REASON XII.—The local courts are too numerous; they sometimes clash with each other as to jurisdiction, and therefore lead to confusion and unnecessary expense.

ANSWER.—The 380 courts which at present exist in England and Wales, may be easily consolidated so as to reduce the total number to about 48. If the diocesan courts be retained at the cathedral establishments, courts of registry can be formed or retained in such counties or districts as may be most convenient to the people. Such an arrangement would be infinitely preferable to a single metropolitan court and registry.

Table of Searches for, and Applications to Inspect Wills and Administrations, made in the larger portion of the Country Courts in the Province of Canterbury, on an average of the three years 1829, 1830, and 1831.

	No.
Personal Searches by parties themselves, or their Agents	5,335
Searches made by the Registrars on behalf of parties resident in the Diocese	2,423
	<hr/> 7,758
Searches made by the Registrars on behalf of persons resident in London	268
Searches made by the Registrars on behalf of persons not resident in the Diocese or in London	453
	<hr/>
Total	8,479

ORGANO-HISTORICA;

Or the History of Cathedral and Parochial Organs.

NO. XXIV.—THE ORGAN AT THE NEW CHURCH, (ST. LUKE,) CHELSEA.

IN pursuing our description of the new organs at the London churches, we purpose taking them according to the number of stops they contain. This being our guide, the organ at the new church, Chelsea, comes next under our consideration.

In laying before our readers the history of the above-named instrument, we beg to observe, it was not originally built for the church in which it now stands. It is the workmanship of the late Mr. Nicholls, son-in-law and successor to the late George Pike England, of Stephen-street, Tottenham-court-road, well known as one of the most eminent English organ builders of his time. He died about twenty years ago. His successor lived but a few years after him, and the organ we are about to describe was intended, and built expressly, for a large chapel in the West of England; and as will be seen by the summary of its stops, was most magnificently designed, being the largest organ, as far as relates to duplicate stops, that was ever built.

The instrument contains the following stops:

GREAT ORGAN.		
1 Stop Diapason.		5 Fifteenth.
2 Ditto ditto		6 Bassoon and Cremona.
3 Open ditto.		
4 Ditto ditto		348 pipes.
5 Ditto ditto.		SWELL.
6 Principal.		1 Stop Diapason.
7 Ditto.		2 Open ditto.
8 Twelfth.		3 Ditto ditto.
9 Fifteenth.		4 Dulciana.
10 Ditto.		5 Ditto.
11 Tierce.		6 Flute.
12 Sexquialtra, 4 ranks.		7 Principal.
13 Trumpet.		8 Ditto.
14 Clarion.		9 Cornet, 3 ranks.
15 Pedal pipes.		10 Trumpet.
		11 Hautboy.
		12 Clarion.
	1010 pipes.	
CHOIR ORGAN.		
1 Stop Diapason.		518 pipes.
2 Dulciana.		348 ditto.
3 Flute.		1010 ditto.
4 Principal.		
		Total number of pipes 1876

vered, indexes of all grants made in the dioceses sent to the metropolitan courts, a great public convenience would be achieved.

REASON III.—The insufficient custody of testamentary documents will be altogether removed, &c.—(*Report of Ecclesiastical Commissioners*, p. 24.)

ANSWER.—A registry in each diocese, or county, or district of a diocese, must be more secure than a general registry in London, in which all the wills in the kingdom might be destroyed by fire, or popular commotion, and thus the possession of all the properties in the kingdom be rendered insecure. From the returns made to the ecclesiastical commissioners, it appears, that in four-fifths of the dioceses, the places of registry are secure and commodious. In some few dioceses, other accommodations are wanting, and the registries are not in such a state as could be wished. These are defects, however, which may be easily rectified, and it ought to be made obligatory on all registrars, to provide proper and fire-proof repositories for all the documents entrusted to their care, and these repositories should be subject to annual and imperative inspection. It should, however, be remarked, that according to the evidence of Mr. Protheroe, (who, it is well known, has taken infinite pains on the subject) given before the Ecclesiastical Commissioners, "a very general reform has taken place in the keeping of testamentary records throughout England, and that in a great number of courts, the present deputy registrars have devoted a great deal of time to the management of their records; that they have spent money of their own in providing accommodation for those records; and that they have shewn a very laudable desire to accommodate the public."

REASON IV.—Increased facility will be afforded for the examination of wills and administrations, and the discovery of personal representatives.—(*Page 24 of Report of the Ecclesiastical Commissioners.*)

ANSWER.—The use of country registries must be best ascertained by the number of searches made at them for wills and administrations, and the convenience of their position duly estimated by the residence of the persons making the searches.

Returns have been obtained from nearly all the country courts in the province of Canterbury; and from these it appears, that 8479 searches have, on an average of three years, been annually made for wills and administrations. Of this number, 268 only were made on behalf of persons resident in London: thus proving that the possessors both of real and personal estates interested under such wills and administrations, as well as the estates themselves, are to be found within the districts over which the courts extend.

If registries in the dioceses, or districts, be sustained, the individuals making 5335 of these searches will have their present facilities of continuing their searches in person; but if registries in London and York only be determined upon, those persons must incur considerably greater expense. And as it is notorious, that many searches are made, having reference to very small interests, by persons who are unable to sustain travelling expenses, and who, after walking to the country registry, can scarcely afford to pay their shilling for the search, hundreds will be virtually deprived of the privilege of making a search at all.

Local registries have this further advantage; that, as most wills form the titles to real property, and all actions relating to real property must be tried in the county where the estates are situate, the wills may be produced at the assizes at the smallest expense. If registries be retained in London and York only, an officer from such registries must be subpoenaed, and produce the will at the assizes, at an expense of little less than 20*l.*; but if the registry be sustained in the county town, the expense of producing the will would not exceed one guinea.

If the will itself be contested, it must necessarily, if deposited in the local registry, be more accessible to the witnesses who have attested it, or been

acquainted with the testator's hand-writing, and who may be required to give evidence, than if placed in a metropolitan registry, where it cannot be inspected previous to the trial, unless by the witnesses taking journeys to London or York at an enormous expense.

REASON V.—And nearly all the expense and trouble attending the assignment of terms will cease to exist.

ANSWER.—The diocesan or district court being usually situated in the county, in the centre of the properties affected by the wills and administrations, and near the residences of the possessors of estates, must necessarily be more accessible than one in London or York; particularly at periods of assize, public meetings, fairs, markets, &c.; and, independently of these considerations, it is well known that the trouble and expense attending the assignment of terms, must be unavoidably less than if courts only were retained in London and York.

REASON VI.—The rules already in force in the Prerogative Court are well adapted to guard against the chances of illegality, fraud, or imposition; therefore, that Court ought to possess the whole of the testamentary jurisdiction.—(*Evidence given before the Committee of the House of Commons.*)

ANSWER.—The evidence of Mr. Freshfield (Solicitor to the Bank of England) given before the committee of the House of Commons,—that of Mr. Gwynne (Comptroller of the Legacy Duty Office),—and that of Mr. Maule (the Solicitor to the Treasury) given before the Ecclesiastical Commissioners, prove, that whatever the rules of the Prerogative Court may be, that Court has, in point of fact, afforded facilities to frauds and impositions which have been carried on in London to a considerable extent. The Right Honourable, the eminently respected, and learned judge of that court, has been very anxious to prevent the recurrence of such evils, and has established rules and regulations for the purpose. One of the principal of these is, that all commissions to swear executors and administrators, shall be executed before the rector, vicar, or officiating minister of the parish or chapel, where the parties to be sworn, or one of them, reside. It will be perceived, however, in a moment, that although well-intended, this regulation is no adequate check. In populous parishes, (and to them the fraudulent are most likely to resort) a large proportion of the inhabitants are frequently personally unknown to the sedentary and unobtrusive clergyman—many are Dissenters who never approach the Church—and in watering places, such as Brighton, Bath, Cheltenham, Leamington, &c. the regulation entirely fails in the accomplishment of the object intended, as parties are there only temporarily resident, and still sufficiently so to come within the effect of the regulation. The truth is, there can be no adequate guard against the commission of frauds in these matters, except by a system of local courts and local officers. The latter almost invariably personally know either the parties who wish to take out probates or administrations, or the attorneys whom they employ.

REASON VII.—“In admitting testamentary papers to probate in common form,” say the Ecclesiastical commissioners, “according to the existing state of the law, an accurate knowledge of the rules which ought to govern the practice is very essential; but where the opportunities of acquiring experience are few, such accuracy cannot be attained.”—(*Page 22 of Report.*)

ANSWER.—This observation may apply to the courts and registries of peculiars, but it does not hold good with respect to the diocesan and archidiaconal courts and registries, in which (as before stated) several thousands of grants pass every year. When, however, that part of the Report of the Commissioners comes to be acted upon, which will render inadmissible as testamentary dispositions, all imperfect papers, and establish one general method of execution of wills, devising both real and personal estates—there will be an end of this objection to the retention of the local testamentary courts.

REASON VIII.—In order to avoid the expense and inconvenience resulting from all wills being proved in London, the committee of the House of Commons propose that copies of country wills should be deposited at certain stations throughout the kingdom.—(Vide page 7 of their Report.)

ANSWER.—If copies were so deposited, officers must be paid for preserving and affording facility of reference to those documents; and, in point of expense, there would then be no saving. But the people in the country would never be contented with the inspection of the mere *copies*; they would still require to see the originals. Thus they would be put to the expense of sending the originals to town; of supporting establishments in the country for the custody of the copies, and for supplying the means of rendering them accessible; and also, of consulting, whenever they required it, the originals in London. Considering the small classes of property to which the country wills in general appertain, this treble expense would be highly unjust.

REASON IX.—The expense of communicating between a great majority of the country towns and the metropolis, would be less than the expense of communication between such towns and the principal towns of each county.—(Evidence given before the Committee of the House of Commons.)

ANSWER.—This is by no means the case. Every country solicitor knows that there are many economical modes of sending small parcels from one part of the country to another. But even though it might be granted that the statement on the other side were true, still it would only apply to those persons who can conveniently pay postage and coach expenses. But it is in evidence, that many poor people who wish to consult an original will, are unable to employ an agent for that purpose, and that they often *walk* twenty, thirty, or forty miles, with a view to satisfy themselves on that point, and are not even able to pay the *shilling* fee for inspection, after they have incurred that charge.

ADDITIONAL OBSERVATIONS.

REASON X.—“All deeds, or rather copies of all deeds,” say the Real Property Commissioners, “ought to be registered in London: therefore so should all wills.”

ANSWER.—The House of Commons have already negatived the first of these propositions, even though it was conceded that the original deeds should remain in the hands of the parties to whom they belonged. Therefore, the consequence does not follow as the premises do not exist. But even if the idea of a general registry of the copies of Deeds had been adopted by the Legislature, the precedent would, at best, be good only for a general registry of the copies of wills; to which there is no objection. Why cannot the copies of wills sent to the legacy office by all the country courts, and for which the public pay, be made available after the abstracts are entered in the books of the office?

REASON XI.—An impression prevails in highly respectable circles, that the applications for searches of wills in the country registries, generally apply to matters of personal estate.

ANSWER.—So far from this being the fact, it may be safely asserted that three-fourths of these searches are connected with matters of title to real estates, and that by far the majority are for wills lodged more than twenty years since.

REASON XII.—The local courts are too numerous; they sometimes clash with each other as to jurisdiction, and therefore lead to confusion and unnecessary expense.

ANSWER.—The 380 courts which at present exist in England and Wales, may be easily consolidated, so as to reduce the total number to about 48. If the diocesan courts be retained at the cathedral establishments, courts of registry can be formed or retained in such counties or districts as may be most convenient to the people. Such an arrangement would be infinitely preferable to a single metropolitan court and registry.

The compass of the great and choir organs is from G G to F in alt. 58 notes; that of the swell, from F in the tenor, to F in alt. 37 notes. The pedal pipes are double open diapasons, to C C C; the four lower notes are unisons; and the last octave of one of the open diapasons, is of wood. The quality of tone in this instrument is good, but there is not so much power in the full organ, as might be expected from the number of stops. The quality of tone in the choir organ is very pure; the stops mix well together. The swell also is very good; but the compass is too confined. The pedal pipes are not weighty enough in their tone; the upper part of the instrument overpowers them in chorus. There has lately been added a cremona, in the place of the bassoon. The quality of this stop is very good. It is the workmanship of Mr. Gray, who has the care of the instrument. Since its erection great improvements have taken place in almost every department of organ building. If this instrument were now modernized, it would, we think, rank amongst the best in London. The compass of the swell should be extended at least an octave lower, if not to C C. Another set of pedal pipes should be added, and supplied by a separate pair of bellows. The swell and choir should couple to the great organ; and the swell and great organ should have composition pedals. With these additions and improvements, it would be inferior to none of the same class. Although this instrument was built by Mr. Nicholls, it was finished by Mr. Gray, who purchased it of the assignees of the builder in an unfinished state. The trustees of Chelsea purchased it of Mr. Gray, for their newly erected church.

COLLECTANEA.

BISHOP RIDLEY.—Very affectionate and truly beautiful is this excellent prelate's apostrophe to his college, Pembroke Hall, Cambridge, just before his martyrdom.

"Farewell, Pembroke Hall, of late my own college, my cure, and my charge.—What case thou art now in, God knoweth I trow not well. Thou wast ever named, since I knew thee, which is not thirty years ago, to be studious, well learned, and a great setter forth of Christ's Gospel, and of God's true word. So I found thee, blessed be God, so I left thee, indeed. Woe is me, for thee my dear college, if thou suffer thyself by any means to be brought from that trade. In thy orchard, (the walls, butts, and trees, if they could speak, would bear me witness) I learned without book, almost all St. Paul's Epistles, yea and ween all the canonical Epistles, save only the Apocalypse: of which study, though in time a great part did depart from me, yet the sweet scent thereof I trust I shall carry to heaven with me,—the profit thereof, I think I have felt in all my life-time ever after,"

LAW REPORT.

No. XXXV.—ON THE RIGHT TO THE TITHE OF POTATOES.

GILBERT AND OTHERS v. TOWNS.*

This was an action of debt on the statute of 2 & 3 Ed. 6, c. 13, for not setting out tithe of potatoes, and was tried at the last Kingston assizes before Lord Lyndhurst, when a verdict was given for the plaintiffs for 18*l.*, being treble the agreed single value of the tithes.

The plaintiffs were mortgagees in fee, in possession of the rectory of Kingston-upon-Thames: the defendant was an occupier of lands in that division of the parish which is called Norbiton; and in the year 1833 grew about ten acres of potatoes in fields.

He contended that the tithe of potatoes, being a small tithe, was payable to the vicar of Kingston-upon-Thames, and not to the rector.

The evidence adduced by the plaintiffs at the trial was,—

1. Grants under the great seal of the 19th of May, 1609, and 15th of December, 1640, of the rectory of Kingston-upon-Thames, and all manner of tithes and other profits to the rectory belonging; in the first of which grants the rectory was described to have been parcel of the possessions of the late monastery or priory of Merton.

2. The plaintiff's title deeds, the earliest of which was dated the 9th of July, 1737.

The deed of 16th December, 1738, contained the following description of the premises, which was copied in all the subsequent title deeds:—"All and singular the tithes of corn, grain, wheat, rye, barley, beans, peas, *potatoes*, tares, oats, French wheat, hay, wool, and lamb, and all and all manner of tithes, of what nature or kind soever, to the rectory of Kingston-upon-Thames aforesaid belonging, or in anywise appertaining, coming, growing, renewing, happening, or increasing, and which at any time or times hereafter shall or may be coming, growing, renewing,

happening, or increasing, in Norbiton, Surbiton, Comb, Hatche, Ham, Kew, otherwise Kayho, Petersham, Sheen, otherwise Richmond, or elsewhere within the said parish of Kingston-upon-Thames, to the said rectory, belonging, or in anywise appertaining."

3. An extract from the *Valor Ecclesiasticus* of 26 Hen. VIII. of so much as related to the vicarage of Kingston-upon-Thames, in the county of Surrey: "It values in tithes of geese, 4*s.*; pigs, 16*s.*; doves, 10*d.*; eggs, 3*s.* 4*d.*; hemp, 1*s.* 4*d.*; fruits, 2*s.*; gardens, 8*s.*; woods, 13*s.* 4*d.*; tiles, 4*s.*; personal tithes, otherwise privy tithes, 9*l.* 5*s.* 9*d.*; cows, 1*l.* 6*s.* 8*d.*; calves, 10*s.*; honey and wax, 2*s.*; osiers, 1*s.* 4*d.*; chickens, 1½*d.*:" the total value amounted to 54*l.* 13*s.* 3*d.*

4. A copy from the court rolls, of the first fruits in the court of exchequer at Westminster, of Michaelmas term, 3 Eliz., which shewed that the vicar, instead of receiving 54*l.* 13*s.* 3*d.* from his vicarage, received only 25*l.* 5*s.* 10½*d.*, and judgment of diminution was accordingly given.

5. An extract from the records of the First Fruits' Office of the return made by the bishop of Winchester, in pursuance of the act of 5 Ann. for discharging small livings from their first fruits and tenths, and all arrears thereof: from that return, which was dated the 28th of March, 7 Ann. (1707), it appeared that the clear improved yearly value of the vicarage of Kingston amounted to 34*l.* 7*s.* and no more.

The plaintiffs then proceeded to prove, by oral testimony, that as far back as living memory extended, the tithes of potatoes grown in fields had uniformly been paid to the rector, and the tithe of potatoes, and every thing else grown in gardens, to the vicar. The reputation in the parish

* Notwithstanding an endowment of 1374, conferring all small tithes on a vicar, the Court refused to set aside a verdict finding the right to potatoes grown in fields to be in the rector, evidence having been adduced from which it might be presumed that, on good consideration, an alteration had been made in the endowment previously to the restraining statute of 13 Eliz.

was, that the rector followed the plough, and the vicar the spade.

The defendant relied on an endowment of the vicarage of Kingston in 1374, by which the vicar was endowed of all the small tithes, except what were specially reserved to the prior and convent. "Also the said vicars may take the tithes of cows, calves, goats, kids, pigs, rabbits, and other wild animals, of what kind soever; of fowls, doves, swans, peacocks, geese, ducks, and of other fowls, of whatsoever kind; also of cheese, milk, and things made of milk; of bees, honey, wax, and eggs." "Also the said vicars may take the tithe of flax, hemp, and warrens, wheresoever and whatsoever, arising through the whole parish of the church and chapels aforesaid; and of corn in gardens or curtilages of the said parish of the said church and chapels aforesaid, dug, or hereafter to be dug, with the foot; of herbs, also, and of all other things growing in the same, which were not of the manors of the aforesaid prior and convent. And if it shall happen in time to come, that any gardens of the said parish shall be turned up or levelled, and the lands thereof tilled by the plough, then the said prior and convent shall wholly take and have the tithes of corn (*bladorum*) of such gardens and lands so ploughed up. And if it shall happen hereafter, that any arable lands which are not of the manors of the said prior and convent, shall be reduced to gardens, and dug with the foot, then the aforesaid vicars shall take and have the tithes of corn arising from such gardens for the time in which they shall be dug and tilled with the foot. Also the said vicars may take the tithes of feedings, pastures, and agistments of animals; of pannage, willows, and osiers; and of fallen wood for fire whatsoever, and of vines, and of the fruit of trees of every kind, wheresoever arising within the parish of the church aforesaid, and the chapels aforesaid, except from the manors aforesaid. Also the said vicars may take all tithes whatsoever of lambs, wool, and hides, to the chapels of Dyton, Mulesey, and Shene, arising, except from the animals of the said prior and convent at Mulesey;

and except from the animals of the farmers of the same Religious as aforesaid."—"Also the said vicars may take the small tithes whatsoever of custom or of right due throughout the whole parish of the church of Kingston, and the chapels aforesaid, by any manner arising, and by whatsoever name distinguished, those only excepted which are specially reserved to the said prior and convent."—"And the religious men, brother Robert of Wyndesore, the now prior, and his successors the priors and convent aforesaid, shall for ever take and have the great tithes of sheaves arising without the said gardens, and of hay, and living mortuaries, and the tithe of wool, and lambs, and hides, of the village of Kingston and Norbiton, Sorbelton, Combe, Hertynghon, Hatche, Hamme, Petersham and La Hake and Berewell, and all other tithes and profits, and ecclesiastical emoluments within the said parish arising, or to the said church and chapels belonging, as well those above reserved to the same religious men as whatsoever other things to the aforesaid now vicar, for him and his successors, vicars, and for his vicarage aforesaid, and for their portion in this behalf, are not above assigned, nor by the tenor of these presents are in any manner soever ordained, not containing the same portion or appointment to the now vicar, and his successors, vicars of the aforesaid vicarage as aforesaid assigned or made."

The vicar's collector produced his collecting book, which was put in. The only items contained in that book were fruits, gardens, woods, cows, and osiers, all of which were named in the *Valor Ecclesiasticus*.

A verdict having been found for the plaintiff,

Spankie, Serjt. moved to set it aside as contrary to evidence, relying on the unqualified language of the endowment, which gave the vicar all small tithes whatever, and contending that no legal alteration of this endowment could have taken place subsequently to the restraining statute of the 13 Eliz., and that potatoes, which are clearly small tithe, were not introduced into England till after that period.

Wilde, Serjt. and Platt, who shewed cause, argued from the discrepancies between the *Valor Ecclesiasticus* of 1535, and the endowment, that some alteration had taken place in the endowment before the 26 Henry VIII.; and from the rolls of the first fruits, that the vicar's receipts had diminished before the 3 Eliz. From these circumstances; from the fact that the rector had always enjoyed the tithe of potatoes in fields; from the provision in the endowment, that when gardens were subverted and cultivated by the plough, the prior should receive the tithes of the blades of gardens so ploughed; and from the reputation in the parish that the rector followed the plough, and the vicar the spade, it might be presumed, that, previously to the reign of Elizabeth, an agreement had been come to, on sufficient consideration, that all roots and vegetables grown in open fields, when cultivated by the plough, should go to the rector.

Spankie and Comyn in support of the rule.

The enjoyment by the rector may have proceeded from mistake, as potatoes were long thought, erroneously, to be great tithes. If there were any such agreement as the plaintiffs have supposed, it is incumbent on them to establish their case by producing it. The clear grant in the endowment to the vicar is not to be superseded by vague presumption, or by accidental discrepancies between the endowment and the *Valor Ecclesiasticus*.

(*Smith v. Wyatt, Clarke v. Stapler, Dorman v. Currey*, were incidentally referred to.)—*Cur adv. vult.*

TINDAL, C. J.—The plaintiffs in this case declared in debt upon the statute 2 & 3 Ed. VI., as proprietors of the tithes of potatoes within the parish of Kingston, against the defendant, an occupier of lands within the parish, for not setting out the tithes of potatoes grown by him within the parish. The jury found their verdict for the plaintiffs, and a rule has been obtained for setting aside the verdict, as against the evidence in the cause. The question at the trial was, whether potatoes grown in a field, which field was under the plough, were rectorial or vicarial

tithes, in the parish of Kingston: for if such tithes were rectorial, the plaintiffs, as proprietors of the rectorial tithes, were entitled to recover.

On the part of the defendant it was contended, that such tithes were vicarial, and the endowment of the vicar, made in the year 1374, by the prior and convent of Merton, was produced in evidence, by which, after a specific enumeration of the tithe of various articles with which the vicar is endowed, he "is endowed generally with all small tithes whatever, due by custom or right, arising through the whole parish of the church of Kingston, and of the chapelries aforesaid, except those only which are specially reserved to the prior and convent aforesaid;" and it was urged on the part of the defendant, that as potatoes, whether sown in great or small quantities, whether in fields or gardens, are small tithes, the tithes of potatoes, by the very terms of this endowment, must belong to the vicar, not to the rector. Such is undoubtedly the construction of this instrument of endowment: but it is well established, that the original endowment may have been altered by a new and subsequent endowment made by all parties whose concurrence is necessary, before the restraining statutes. And again, that long and constant perception of tithes by the vicar not mentioned in the endowment, or the non-perception of any species of tithes which are mentioned therein, with evidence of their perception by the rector, will afford a sufficient ground for presumption by a jury, that such augmentation or alteration of the endowment has been made by some ancient and lawful or voluntary agreement. The law is so well known on this head, that it is unnecessary to cite any cases: the result being this; that such an alteration may be valid in point of law, but that the burden of proving that it has taken place, in point of fact, in any particular case, is thrown upon the rector.

Now, it is argued by the defendants, that no such agreement can be presumed, in point of law, in the present case; because such alteration, in order to be valid, must have taken place before the restraining act, 13 Eliz.;

and it is generally allowed, that potatoes were not known in England, or, at all events, not cultivated, in open fields, prior to that time. To which objection, the answer that has been given, and which appears to me to be a sufficient answer, is, that although it may be reasonably admitted that such was the case, and consequently that no specific agreement relating to potatoes, by name, could have taken place before the statute of Elizabeth, still that such an agreement may have been made as to the class of tithe to which potatoes belong, as would include and govern the tithe of potatoes, when they were afterwards introduced. As, for instance, supposing an agreement took place before the statute of Elizabeth, upon sufficient consideration, that all roots and vegetables grown in open fields, when cultivated by the plough, should go to the rector, and when cultivated by the spade, should go to the vicar, such an agreement would be valid in law, and would clearly comprehend potatoes, when they came into general use. The question, therefore, in the present case, is, whether there was such a body of evidence laid before the jury at the trial, as to justify them in making the presumption which they have done upon the very question submitted to them for their consideration. There is, undoubtedly, evidence on both sides; and, perhaps, if the verdict had gone the other way, we should not have interfered to disturb it: but undoubtedly there is so much evidence on the part of the rector, as to bring this case within the general principle upon which the Court acts, viz. not to disturb a verdict, unless it sees clearly that the verdict is wrong.

That some variation had taken place, and some alteration been made in the terms of the original endowment, in the interval between the date of the deed of endowment, and the passing of the restraining statute, is evident. The *Valor Ecclesiasticus*, which was made in the 26 Hen. VIII. (1535), enumerates the various sources of profit to which the vicar of Kingston was entitled at the time of such value being taken; and upon comparing them with the enumeration in the

endowment, there is a considerable difference between the two. To advert to no other than two instances: the endowment gives to the vicar the tithe "*Sylvæ caduæ*;" the *Valor* omits it, and gives him the tithe "*Boscorum*;" the former tithable of common right, the latter by custom only; again, by the endowment, the vicar was endowed with the tithe of wool, and lamb, and skins, in the chapels of Ditton, Molesey, and Shene; in the *Valor*, there is no mention of any such tithe as due to the vicar, in any part of the parish. Some alteration, therefore, though to what extent may be uncertain, must have taken place in the interval between the time of granting the original endowment and the time of taking the *Valor*.

But there is one provision in the endowment well worthy of observation:—"That if it should happen in future that any gardens of the said parish should be subverted or levelled, and that the land of the same should be cultivated by the plough, then that the said prior and convent should receive and take all the tithes of the blades of whatever gardens and lands were so ploughed." Again, "that if it should happen afterwards, that any plough lands (not being of the manors of the said prior and convent) should be reduced to gardens, and dug by the foot, then the said vicar should have and take the tithes of blade arising from such gardens, during such times as they should be dug and cultivated by the foot." The word "*bladum*" appears clearly, by another part of the endowment, to comprehend rye, wheat, and mislen. The provision seems to point to a distinction between the tithe of the same article, when growing in fields under the plough, and when growing in gardens under the spade: that in the first case, it should belong to the rector; in the second, to the vicar; and when this is coupled with the reputation in the parish, that the rector followed the plough, and the vicar the spade, we think it furnishes a fair ground of support to the presumption which has been made by the jury in favour of the plaintiffs.

Lastly, it was proved that the tithe of potatoes is mentioned in the deeds,

by which the great tithes have been conveyed from one rector to another, so early, at least, as the year 1733; and that such tithe has been included in leases of the tithes, under which leases the rent reserved by the lease has been paid. This fact is evidence of enjoyment on the part of the rector, whilst there is a total absence of any such evidence on the part of the vicar.

Upon this state of the evidence we cannot think ourselves warranted in sending the cause down to a new trial. The learned judge has expressed no dissatisfaction with the verdict; and it cannot but be observed, that this decision will not bind the vicar as to the rest of the parish, if he thinks proper to try his right as to other lands within the same.

Rule discharged.

MONTHLY REGISTER.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Tewkesbury District Committee.

THE general annual meeting of the Tewkesbury District Committee of the Society for the Propagation of the Gospel in Foreign Parts, took place at the Town Hall, Tewkesbury, on Thursday, the 1st ult. the Rev. C. White, Vicar and Rural Dean, in the chair. The meeting was respectably though not numerously attended, and it was the opinion of all present that some means ought to be devised for insuring a larger attendance of Clergy and laity at the meetings of this venerable Society, and infusing a greater degree of interest into its reports and proceedings, than has been heretofore customary. The resolutions, which embraced the usual topics, and called forth many eloquent comments from the members present, were unanimously adopted. The report was read by the Rev. R. Hepworth, one of the secretaries, and detailed the proceedings of the Committee, and the affairs and prospects of the Parent Society, since the Committee had last met. The exertions of the Society in the cause of the emancipated negroes, and its

zeal in procuring a King's Letter for accomplishing so laudable an object as their emancipation from ignorance and vice, were more particularly adverted to in strong terms of commendation. The Committee then proceeded to audit the accounts for the year, which exhibited the names of some new subscribers; and it did not separate without pledging itself to increased endeavours, individually and collectively, to promote the success of the high and holy cause, and in particular to aid it by making it known in their neighbourhood, and procuring the names, wherever possible, of additional members.

When this meeting broke up, it was proposed, by some of the gentlemen present, to establish a depository in Tewkesbury, for the sale of books on the list of the Society for Promoting Christian Knowledge, a want long severely felt in that town. After some farther conversation, it was resolved to take preliminary steps immediately for that purpose.

POLITICAL RETROSPECT.

DOMESTIC.—THE REVENUE returns for the quarter present, on the whole, a favourable aspect. Upon a comparison of this financial year with the last, there is a deficiency of income to the amount of 1,084,600*l.* against the former, whilst by collating the two

quarters, ending respectively the 10th of October, 1834 and 1835, there will appear an increase of receipt in favour of the latter of 344,222*l.* The dissimilarity of produce of the two years appears to be occasioned altogether by the falling off in that of the assessed

taxes, under which head alone, from the reductions made and continuing, there is apparent a defalcation of 992,198*l.* upon the year, and 153,594*l.* upon the quarter, making together 1,145,792*l.* which exceeds by a large fraction the deficiencies upon the whole of the present year. In other respects, the accounts of the two years and quarters tally pretty nearly. From the circumstance of one large class of duties having been transferred from the Excise to the Customs, and *vice versa*, there is an apparent disparity; but the productiveness of one nearly makes amends for the deficiencies of the other. Thus, the account of Customs shows an increase upon the year of 2,182,951*l.*; and upon the quarter of 403,487*l.*; whilst the Excise, on the other hand, presents a decrease upon the year of 2,265,151*l.*; but an increase upon the quarter of 82,590*l.*, which turns the balance in its favour. The revenue arising from stamps has decreased upon the year by 96,660*l.*, but increased upon the quarter to the amount of 12,196*l.* The Post-office has been steadily more productive upon the year and quarter than on the corresponding periods last year. On the year the increase is 43,000*l.*; on the quarter, 6,000*l.* The same may be said of the miscellaneous taxes, which have increased upon the year 31,219*l.*, and on the quarter 14,801*l.* The returns of imprest moneys and repayment of sums advanced for public works present no results, for the increase upon the quarter just equals the falling off upon the year. The amount of Exchequer Bills wanted for the service of the quarter is estimated at 4,016,189*l.*

This improving state of our finances is fairly attributable to the returning sense of security diffused by the energetic and successful exertions of the Conservatives to resume their natural position, and concentrate their scattered forces. Public prosperity can only be secured by public tranquillity, and the only way to insure this, is by united and active opposition to Radicals and Revolutionists.

O'Connell, and the popish faction, are stirring it in the provinces and Ireland;—but the registration begins

to shake the confidence of the Demagogues, and if Sir Robert Peel can be induced once more to take the helm, and a new parliament be summoned, there can be no doubt that the returning sense, and patriotic feeling of Englishmen, will render the skulking papists, and boeing Scots, a dead letter, and defeat the sanguinary band of Romanists and Infidels—Unitarians and Atheists—Congregational Dissenters and Nullifidians,—who differing wide as the poles on every substantial point, are only united for the destruction of the Church.

But let us turn from the sickening details of these treasonable efforts of O'Connell and his ministry, to the refreshing accounts of her Majesty's visit to Oxford. It is not only ridiculous, but useless, for the Radico-Whig press to endeavour to fritter down the enthusiasm with which our gracious Queen was greeted, by saying it was exhibited by a "Mob of intemperate youths." Who are the youth of the University? Young men of the age, on an average, of *twenty-one*, from whom the Church, the Senate, and Bar, are supplied with members. What they think and feel is by no means to be overlooked; for their thoughts and feelings must give a tone to the great community, in which they are destined to take so conspicuous a part. But it was not the "Academic youth" alone that greeted her Majesty. Every one, from the richest tradesman to the poorest cottar, who lit his small candle by the way-side, to show that if humble, he was loyal,—all honoured HER. But our object in introducing this in our Retrospect is to direct the particular attention of our readers to an address presented to the Queen by the Bishop and Clergy of the diocese, which produced a very deep effect upon her Majesty. After alluding, in unostentatious terms, to the excellency of her Majesty's private character, the address proceeds—

"In times like the present, when hostility has been declared against whatever gives fixedness to the principles of our christian faith, and peace and safety to those who profess them, it becomes our special duty to acknowledge, with humble gratitude

to Almighty God, your Majesty's steadfastness to the Scriptural doctrines of our Apostolical Church."

To this the Queen made a most touching reply, concluding emphatically—

"Although deeply sensible how little I merit the flattering expressions which pervade your address, I will yet venture to assure you, that to the last moment of my existence it shall be my constant wish to merit your good opinions, and to exert my humble, yet sincere endeavours, to maintain, in all its primitive purity, the holy faith, which my ancestors were, by the blessing of Almighty God, mainly instrumental in establishing."

A truly christian and royal reply.

FOREIGN.—Amidst all the troubles which lower over England, we cannot discover that our neighbours on the

continent are much better off. The glorious three days, which were to have secured to France an Utopian liberty, have ended in a confirmed and grinding despotism.

BELGIUM is bankrupt.

SPAIN, inundated with the blood of her citizens.

PORTUGAL, demoralised.

ITALY, Pope-ridden.

TURKEY, a Russian province.

Whilst AUSTRIA, PRUSSIA, and RUSSIA alone exhibit an aspect of prosperity and happiness.

If we cast our eyes across the Atlantic again, what do we find? AMERICA, without power to administer the laws, and the worst features of a mobocracy predominant.

THE FREE REPUBLICS of South America, the prey of banditti. And—THE END IS NOT YET COME!

DORKING CHURCH.

THE Twenty-eighth of October will be a memorable day in the annals of Dorking; for on that day the foundation stone of a new church for the worship of the living God, was laid by the Lord Bishop of the diocese. There is not, perhaps, a more solemn or interesting ceremony than this incipient dedication of a house of prayer. The creature in humility of soul approaches his Creator; and, although conscious that his God dwelleth in temples not made with hands, still relying on the promises of his Redeemer, he believes that where two or three are gathered together in God's holy name, he will spiritually be in the midst of them. The Shechinah, or visible symbol of the Deity, may be absent, but the Holy Scriptures, the pure transcript of the mind of the LORD, is there. There, as in the Jewish temple, the Word is read and preached. There a Liturgy, founded on the apostles and prophets, Jesus Christ himself being the chief corner-stone, is the established form of worship. There the dying command of a dying Saviour is observed, when we meet together for the breaking of bread. All these thoughts crowding at once upon the imagination, cannot fail to produce high and holy imaginings. And when, in addition to this, we reflect upon the millions who, since the first fabric was erected on the spot, have worshipped,—

and died,—and look forward to the millions who may succeed us, and bless us for having erected a House where they may feast their souls upon the spiritual manna of the Gospel, a thousand times more precious than the manna in the wilderness, every heart, we are persuaded, must beat with love and gratitude to God for having put such a right spirit within us.

The morning was most auspicious;

"The sun was in the heavens, and joy on earth."

To be happy and make happy, seemed to be the maxim written on every face; and if there were dissentients, they wisely forbore to display their envy, malice, and hatred of the Church.

At about twelve o'clock, the clergy began to assemble at the residence of Mr. P. Cooke, who, in the handsomest manner, not only offered his house, but made every preparation to give a cordial reception to the friends of the Established Church. There were present, the Ven. C. J. Hoare, Archdeacon of Winchester, the Revs. G. Feachem, Vicar, S. Isaacson, Curate, Hon. J. E. Boscawen, Heberden, Pollen, Crawford, Dawson, Bray, Warnford, Glyn, Taylor, Richards, Knox, Slade, Young, and Kensit.

In addition to this, the same hospitable gentleman had appropriated an apartment for opening the Grove Lodge

of Freemasons, who, through the kind exertions of James Andrew, Esq. M.P. assisted by the brotherhood, and under a special dispensation from His Royal Highness the Duke of Sussex, attended in full costume.

The Countess of Rothes, in the most courteous manner, recieved the Lord Bishop of Winchester, Viscount Beresford,

W. J. Denison, Esq. M.P., C. Barclay, Esq. M.P., D. Barclay, Esq. M.P. H. J. Hope, Esq. M.P., W. Crawford, Esq. M.P., the Ven. Archdeacon Hoare, the Rev. G. Feachem, and the Rev. S. Isaacson, who joined the procession at the gate of her ladyship's mansion, about half-past one, the band playing, "The Heavens are telling."

Order of Procession observed on Laying the First Stone of the NEW CHURCH OF ST. MARTIN, Dorking, Surrey, on Wednesday, the 28th day of October, 1835.

The Parties engaged in this procession began to assemble by Twelve o'Clock in the Morning, at the Infant School Room, and were arranged in the following order by the Churchwardens:—

Gentlemen's and Tradesmen's Sons with small Flags;
Beadle;

High Constable, Mr. JAMES WHITE, with mace;
Eight Children of the Infant School;

Children of the National School, Four and Four;
The Royal Standard.

Organist, Mr. E. J. R. RUSSEL, with Official Staff.
Band of Music;
Clerk;

Workmen engaged in the Building.

Mr. JOSEPH BOTHWELL, Foreman of the Works, with Mallet and Triangle;

Mr. SAMUEL BOTHWELL, Contractor, with Cushion and Trowel;

Mr. WILLIAM M'INTOSH BROOKES, Architect, with Plans;

Overseers;
Mr. HART, Vestry Clerk, with Contract;
Subscribers;

Committee with Wands;

Gentlemen of the Neighbourhood;

Members of the Surrey Masonic Lodges;

Mr. W. FULLER, } Churchwardens, { Mr. JOHN RUDGE,
With Brass Plate. } With the Coins.

Clergy of the Neighbourhood in their Robes;

Curate, the REV. S. ISAACSON, with a Copy of the Liturgy;

Vicar, the REV. GEORGE FEACHEM, with a Copy of the Holy Scriptures;

W. J. DENISON, Esq.
and

CHARLES BARCLAY, Esq.
Members for West Surrey.

The Rt. Rev. Charles Richard
LORD

BISHOP OF WINCHESTER;

HENRY T. HOPE, Esq.
M. P.

W. CRAWFORD, Esq.
M. P.

Field Marshal, The Right Hon. VISCOUNT BERESFORD.

DAVID BARCLAY, Esq. M.P.

The Venerable C. J. HOARE, Archdeacon of Winchester;

The Union Jack, and Surrey Flag;

Peace Officers.

The streets of Dorking, through which the procession passed, were thronged with all the rank and fashion of the neighbourhood; there could not indeed be less than ten thousand persons present; but notwithstanding the immense concourse, the Committee had made such admirable arrangements, that no confusion whatever took place, and the entire mass of spectators had a full view of the imposing ceremony. On reaching the position appointed for laying the stone, the subjoined form of prayer, which we have great pleasure in publish-

ing as a guide on future occasions, was used.

On the procession reaching the Tower, the Vicar and the Curate read the 132d Psalm, taking alternately a verse, at the conclusion of which, the Lord Bishop pronounced the last verse of the 90th Psalm.

The junior churchwarden presented the coins, which his Lordship placed in the cavity of the foundation stone.

The senior churchwarden presented the plate, which was then placed by the Bishop over the coins.

The Curate read the inscription aloud, as follows:—

Adproci.
To the glory of
GOD
And for the salvation of
Man.
—
The First Stone
Of the Parish Church of
DORKING,
In the County of Surrey,
Enlarged and rebuilt by voluntary
Subscriptions,
And dedicated to the worship
Of

ALMIGHTY GOD,
And called after the name of
ST MARTIN,
Was laid on Wednesday, the 28th of October,
In the year of our Lord 1835,
And the sixth year of the reign of
His most Gracious Majesty
WILLIAM IV.

By
Charles Richard, by Divine permission,
Lord Bishop of
Winchester.

The Rev. George Feachem, M.A. Vicar.
The Rev. Stephen Isaacson, M.A. Curate.

William Snape Fuller } Churchwardens.
John Rudge }

Thomas Hart, Vestry Clerk.

William M'Intosh Brookes, Architect.

Samuel Bothwell, Builder.

The architect then put the mortar on the bed.

The contractor handed the silver trowel to the Bishop, with which his Lordship spread the mortar.

The stone was then gradually lowered to its place, and his Lordship applied the mallet in the usual form.

The Vicar then, in a most feeling and appropriate speech, addressed the Bishop on presenting the trowel, to which his Lordship gave a highly eloquent and complimentary reply. The following is the inscription on the trowel:—

This Trowel
(Made expressly for, and
Used for that purpose.)
Was presented to the Lord Bishop of
Winchester,

By the Committee
For rebuilding and enlarging
The Parish Church of
DORKING,

In the County of Surrey,
In testimony of their respect and gratitude
For the readiness with which
His Lordship complied with their request
to lay the First Stone,
October the Twenty-eighth,
1835.

Prayer by the Vicar, the Rev. G. Feachem.

Let us pray:

O ALMIGHTY Lord God, who hast built thy spiritual Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone, enable me, the minister of this parish, "which the blessed Jesus, who is an eternal Priest, and an universal Bishop, hath concredited to my charge," to approach thee at this time, in the presence of my earthly Bishop and Overseer, with becoming humility both of body and soul. Thou, O God, who searchest the heart, and triest the reins, knowest that I love thee; and in the sincerity of that love I implore the grace and assistance of thy Holy Spirit to suggest to my weak thoughts such an effectual form of prayer, as shall draw down thy blessing upon this religious undertaking.

Vouchsafe, O Lord, to look with an eye of favour upon the inhabitants of this my parish, and to accept the free-will offerings, which they, thy faithful people, of every condition in life, have bestowed for the laudable, glorious, and honourable purpose of erecting a Temple, adapted to the wants and necessities of a numerous and still increasing congregation. Reward, we beseech thee, those benefactors, who are not locally connected with us. Prosper in particular that Society, of whose bounty we partake, which is incorporated in this kingdom to promote the building of Churches throughout the land. Incline the hearts of those, who have this world's goods, gratefully to aid the augmentation of its funds; and actuate, moreover, all, whether of high or low degree, to be zealous in the cause of Christ.

Have respect, O Lord, to this present ceremony of LAYING THE FIRST STONE in the new edifice; and may the solemnity of its performance make a lasting impression upon the minds of all who have witnessed it. Grant to the several workmen here employed, grace constantly to remember that the place, whereon they stand, is holy ground, dedicated to thy worship and service through a long course of by-gone ages; and, if their labours should be thwarted and interrupted by accidents of weather, and it is a time of much rain, altogether to abstain from idle murmur and complaint, and especially from every blasphemous oath, and irreverent invocation of thy hallowed name. Thou hast hitherto been graciously pleased to preserve

them, in pulling down the old Church, from every harm and hurt; mercifully continue thy providential protection of them to the final accomplishment of the whole work. When that season may arrive, if it be thy good pleasure, that we, who officiate on this occasion, shall survive the intermediate time, we pray thee, that then, inflamed with pious affections and mutual charity, we may joyfully join in the CONSECRATION of the restored CHURCH, and commence with thankfulness and all godly quietness thy divine ordinances, humbly hoping to transmit them without hinderance and molestation to our children's children from generation to generation.

These and all other blessings we devoutly ask in the name and through the sole merits and mediation of Jesus Christ, thy Son, our Lord. Amen.

Prayer by the Curate, the Rev. S. Isaacson.

Let us pray.

ALMIGHTY and most Merciful God and Father, who dwellest in the highest heavens, and yet disdainest not to behold the things that are passing upon earth; without whose gracious aid all our wishes are ineffectual, all our labours vain; look down, we beseech Thee, upon us thy creatures here assembled before Thee, and prosper this our undertaking, for the advancement of thy glory, and the good of thy church. Blessed be thy goodness, O Lord! that thou hast put it into the hearts of thy servants to rebuild and enlarge this sanctuary. May the Church, whose foundation stone has now been laid, become the sanctified means of promoting true religion among us, and extending thy kingdom upon earth; may it, ages after this congregation is gathered to its fathers, keep alive in the hearts of the inhabitants of this place, a due reverence of Thee, and of thy beloved Son, Jesus Christ, our Redeemer. Here may our children's children worship the one true God, in spirit and in truth. Here may the sighing of the contrite, which Thou, O God, for thy dear Son's sake, hast promised not to despise; here may the prayer of hope, ascend up unto thy throne of grace; and O, when thou hearest, forgive. Finally, we beseech Thee, that the pure word of thy gospel may here be preached with sincerity and earnestness, and heard with zeal and gratitude; that so thy Holy Spirit may rest on this congregation, and they who meet here on earth to cele-

brate thy worship, may hereafter be united in everlasting joy, through the merits and alone mediation of thy Son Christ Jesus our Lord, to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

Prayer for the Divine Blessing, by the Right Rev. Charles Richard, LORD BISHOP of WINCHESTER.

O MOST glorious Lord God, whose throne is the heaven of heavens, and the earth whose footstool; look down, we beseech Thee, from thy dwelling-place on high, and bless the undertaking of thy humble servants. Thou hast taught us, that, in whatever place two or three are gathered together in Thy name, Thou art in the midst of them: but especially in such places as are set apart, and sanctified to thy honour and glory, Thou hast promised to record thy name there, and visit thy people, and bless them. Accept therefore, we beseech Thee, O Lord, of this our bounden duty and service; prevent us with thy gracious favour; and further the work which we desire to begin in Thee this day, with thy continua help. Incline every heart to this labour of love. Prosper the work of our hands upon us, O prosper thou our handy work. Bring it, if it be thy good pleasure, to a happy completion; and so send upon all who shall engage in it thy spiritual benediction and grace, that thy sanctuary may be to them the house of God, and the gate of heaven. Graft in all our hearts the love of thy name; enable us with thy power; enlighten us with thy truth; perfect us with thy grace; that, being built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head-corner stone, and being joined together in unity of spirit, and fellowship of faith, we may be made an holy temple unto Thee, an habitation of God, through the Spirit, for the sake of Jesus Christ, our Lord and Saviour, Amen.

The Vicar read the Lord's Prayer.

The ceremony closed with the benediction from the Communion Service, pronounced by the Bishop.

The Band—"GOD SAVE THE KING."

At the conclusion of the ceremony, the procession again formed, and attended his Lordship to the Red Lion: the band playing "God save the King," and the whole terminating by three hearty cheers for the Established Church.

The Bishop shortly after proceeded to Bury Hill, the seat of Charles Barclay, Esq. M.P. where a splendid dinner was provided for the Members and Clergy.

The different inns of the town were also crowded with visitors, to celebrate the joyous event. And at the Red Lion, Mr. Fuller and Mr. Rudge, the excellent and indefatigable wardens, acted as president and vice-president at a dinner attended by the Committee, the gentlemen of the Masonic lodges, and a number of the Subscribers.

The town of Dorking is so deeply indebted to the active exertions of the Committee, that we feel great pleasure in recording their names, as the friends of the Established Church, in the pages of the CHRISTIAN REMEMBRANCER.

COMMITTEE.

The Rev. George Feachen, Vicar.

The Rev. Stephen Isaacson, Curate.

Mr. W. Snape Fuller, } Churchwardens.

Mr. John Rudge, }

William Joseph Denison, Esq. M.P.

Charles Barclay, Esq. M. P.

Henry Thomas Hope, Esq. M.P.

William Crawford, Esq. M.P.

Arthur Dendy, Esq.

John Savage, Esq.

Joseph Lynn, Esq.

George Arrowsmith, Esq.

Edward Martin, Esq.

John Adeo Curtis, Esq.

William Stephens, Esq.

Mr. Joseph Moore.

Mr. James Dewdney.

Mr. John Philips, (Draper.)

Mr. Philip Cooke.

Mr. James White.

Mr. Edward James Richard Russell.

Mr. Thomas Hart.

Mr. James Cheesman.

Mr. Richard Attlee.

Mr. John Niblett.

Mr. John Philips (Wine Merchant.)

Mr. John Worsfold.

Mr. Charles March.

Mr. Chaldecott.

Mr. George Dewdney.

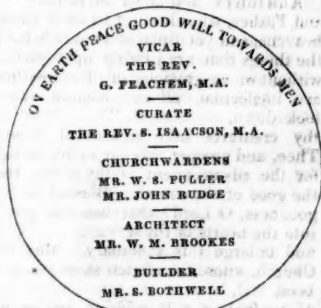
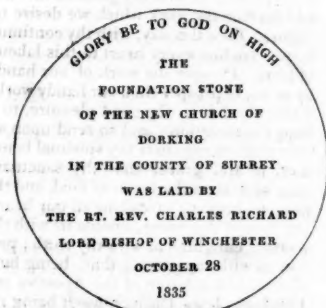
Mr. James Bravery.

Mr. Robert Best Ede.

As a further and more enduring monument, though the work itself is

"Ære perennius,"

a beautiful medal has been struck, bearing the following inscription:



Wherever increased accommodation is wanted, we hope the example of Dorking will be followed. We can only say

to the friends of God and man;—Go, AND DO LIKEWISE.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

JOHN DODD, Esq.—John Dodd, Esq. who has been several years a private tutor at Eton College, has been presented by his late pupil, John Beardman, Esq., Fellow-Commoner of Jesus College, Cambridge, with a very elegant silver tea-service, as a mark of esteem and gratitude for his zealous and faithful care and attention during four years he was his private pupil.

REV. W. F. HOOK.—The congregation of the church of the Holy Trinity, at Coventry, have presented some valuable plate to the Rev. Walter Farquhar Hook, M.A. of Christ Church, as a testimony of their high sense of his services.

REV. A. T. R. VICARY.—A few days since, at a meeting of the College of Vicars of the Cathedral, at Exeter, the Rev. A. Vicary was unanimously re-elected Custos; at the same time it was resolved that a piece of plate should be presented him, as a testimony of the honourable and efficient manner in which he had executed the duties of that office for some years past; and in a few days after, at the College Hall, in the presence of the whole body, the Rev. G. M. Slatter, in an appropriate speech, presented to him a handsome silver cup, bearing the following inscription:—"Presented by the College of Vicars of the Cathedral Church of St. Peter, Exeter, to the Rev. A. T. R. Vicary, M.A. as a token of their respect, and of the high value which they entertain of his services as their Custos, on the 10th October, 1835."

NEW SYNAGOGUE.—The new Synagogue in Duke's-place has lately been opened in a most splendid style, and attended by a numerous congregation, amongst whom were a number of highly respectable Christians. Thirty books of the laws of Moses, superbly ornamented with gold and silver, were carried seven times round the pulpit, preceded by twelve boys, strewing flowers in their path; after which Dr. Herschel, the High Priest, offered up a prayer, and the company separated.

THE TENETS OF POPERY.—An Address, of which the following is a part, has been transmitted to his congregation, by a Clergyman of the county of Salop:—

"MY DEAR FRIENDS,—If you do not know what Popery is, let me give you an idea of its principles:—

"1. Popery expressly forbids the sinner to read the word of eternal life.

"2. It teaches that we must pray to the Virgin Mary, and a vast number of saints, to intercede with us before God.

"3. That images are to be had in honour and worshipped.

"4. That the sacrifice of Jesus Christ, once offered for sin, is not sufficient for our salvation; but that the Priest must offer at the altar a consecrated cake, as an atonement for sin, which is called 'The Sacrifice of the Mass.'

"5. It denies that we are saved only by the free grace and mercy of a crucified Saviour.

"6. It asserts that good works are a meritorious cause of our salvation: whereas the Scriptures assert, 'By grace are ye saved.'

"7. By the Sacrament of Penance, the Church of Rome professes to take away actual sin; putting this in the place of repentance and conversion.

"8. It commands public worship to be performed in the Latin tongue, which the people cannot understand.

"9. It asserts that there are three places after death—heaven, hell, and purgatory; to the last of which the soul must go to be purified before it can enter heaven.

"10. That the Romish Priests may sell indulgences or absolutions from the temporal punishment due to sin in this world, and the sufferings of purgatory in the next.

"These, and numberless other abominations, does Popery compel all her followers to believe; adding, that unless all men become members of the Roman Catholic Church, they cannot be saved."

DISCOVERY OF AN ANCIENT CHURCH IN CORNWALL.—At Perranporth, Mr. Michell has recently removed the sand from the oldest church in this parish, which appears to have been overwhelmed by it, according to tradition, supported faintly by records, 500 or 600 years ago. This church is probably one of the most ancient ever laid open, and wants nothing to render it as complete as when first erected, except the roof and doors. The length of the church, within the walls, is 25 feet; without 30; the breadth within, 12½; and the height of the walls the same. At the eastern end is a neat altar of stone, covered with lime, 4 feet long, by 2½ wide, and 3 feet high. Eight inches above the centre of the altar is a recess in the wall, in which probably stood a crucifix, and on the north side of the altar is a small door-way, through which the priest must have entered. The chancel was exactly 6 feet; leaving 19 feet for the congregation, who were accommodated with stone seats 12 inches wide, and 14 inches high, attached to the west, north, and south walls of the nave. In the centre of the nave, in the south wall, is a neat Saxon arched door-way, highly

ornamented, 7 feet 4 inches high, by 5 feet 4 inches wide. The key-stone of the arch projects 8 inches, on which is rudely sculptured a tiger's head. The floor was composed of sand and lime, under which bodies were unquestionably buried, the skeletons of two having been discovered. It is very remarkable, that no vestige of a window can be found, unless a small aperture, of inconsiderable dimensions, in the south wall of the chancel, and which is 10 feet above the surface of the floor, should be considered one. It must, therefore, be presumed that the service must have been performed by the light of tapers. Around this interesting building lie thousands of human bones exposed to desecration, the winds having removed the sand in which they were deposited.

CLERICAL MUNIFICENCE.—The Rev. Edmund Eckley, of Tillington Court, Herefordshire, has munificently bequeathed 1000*l.* to the Hereford Infirmary, 200*l.* to the Blue Coat School in that city, and 100*l.* to the Herefordshire Society in London.

MUNIFICENCE OF MATTHEW THOMPSON, ESQ. AND OF J. WOOD, ESQ.—After the Confirmation, which lately took place at Bradford, Matthew Thompson, Esq. announced to the Archbishop of York, his intention to build, entirely at his own cost, a new church at Manningham; and John Wood, Esq. has also promised to perform a similar act of generosity, by defraying all the expenses of erecting another new church in the parish.

CHAPEL OF EASE AT TEWKESBURY.—We hear with much satisfaction that a design is in progress for erecting a chapel of ease in the populous parish of Tewkesbury, to which the worthy and excellent Mr. Terrett, of the Abbey House, contributes the munificent sum of 500*l.*

CHANNEL ISLANDS.—The Bishop of Winchester, in his recent visitation of the Channel Islands, passed a high eulogy on the present state of Elizabeth College, in Guernsey, and was pleased to present that institution with an annual prize of 5*l.* in books, to the best theologian in the highest class.

LADY HEWLEY'S CHARITY.—This cause still awaits the decision of Lord Lyndhurst, Mr. Justice Patteson, and Mr. Baron Alderson. It is said they have agreed on their judgment, and that it is ready to be delivered as soon as they can meet for that purpose; most likely before Michaelmas Term (2d November.) The late political discussions and the assizes have hitherto delayed it.

MUNIFICENT BEQUEST.—The Rev. S. Picart, B. D., the late much respected Rector of Hartlebury, has bequeathed the sum of 1000*l.* towards the restoration or rebuilding of the church in that parish.

COMMEMORATION OF THE THREE HUNDRETH ANNIVERSARY OF THE FIRST TRANSLATION OF THE ENGLISH BIBLE.—Sunday, 4th Oct. being the jubilee of the Reformation, a spontaneous effusion of religious feeling was universally manifested throughout London and its suburbs. Not only were most of the churches, chapels, and meeting houses, filled to the utmost, but the aisles and passages of many of them were literally walled with human figures, whilst many who could gain no admittance, remained at the doors. From minute inquiry we learn that most of the Clergy of the Established Church carefully abstained from all allusions which might give to their discourses a political character, or a personal application. In the course of the day appropriate addresses were delivered to the children belonging to the various Sunday Schools, by the superintendents and other competent persons connected with them; after which various tercentenary tracts, consisting principally of Biblical anecdotes, and the writings of Miles Coverdale, were presented to each child, to be preserved as a memorial of this important celebration.

MARRIAGES BY POPISH PRIESTS.—Among the services rendered to the state during the recent Session by the virtuous majority of the House of Lords, none has been more essential to the maintenance of reformed Christianity, particularly in Ireland, than the rejection of the bill sent up by the Commons for facilitating marriages by Roman Catholic Clergymen. Among the many resources by which Popery

is sought to be extended in both countries, none would be more effective than the bill we are treating of, if it had passed into a law. The anxiety of Roman Catholics to wed with Protestant females may not be generally known, but nothing can be more true than the fact, and for this reason, because if the husband should fail of converting his wife to his own faith, which failure is very rare, the father can control his children to his wishes and make them Papists, thus rendering marriage a recruiting instrument to the strength of Popery, and taking from Protestantism that very strength in morals, religion, wealth, and numbers. A more powerful means of increasing the number of Roman Catholics, and in the same ratio diminishing those of Protestants, could not have been devised, and our obligations to the lords for defeating this project cannot be over-rated.

BURIAL OF DISSENTERS.

Case submitted by a Clergyman of the Established Church to Dr. Lushington.

WHAT is the law as it now stands relating to the interment of Dissenters?

1st. Where there is no burial ground attached to the dissenting place of worship?

2dly. Where the friends of the deceased think proper to dispense with the services of the Clergyman, and the dissenting minister is desired to perform the ceremony?

Can the dissenting minister claim the right of preceding the corpse to the grave in the church-yard, seeing it deposited, and singing a hymn over the remains, though afterwards he retires outside of the walls to offer up a prayer, and to deliver his address?

Is not the church-yard the freehold of the Clergyman, and is any one authorized, unless episcopally ordained, to perform any ceremony in consecrated ground?

Case submitted by the Dissenting Minister.

There is at Burton Lattimer a congregation of Dissenters of the Baptist denomination. Many of this congregation die unbaptized, to whom the Episcopal minister is not allowed by law to extend the rite of burial. Having no burial ground connected with their own place of worship, the dissenting minister has been accustomed to perform the funeral rites in the following manner: He walks before the corpse into the church-yard, gives out a hymn at the grave, and then retires beyond the limits of the church-yard and performs the other parts of the funeral service outside the wall of the consecrated ground, which consists of a short address, and the offering of a prayer.

He has also been informed that the law does not prohibit his reading a portion of the Scriptures, and praying in the church-yard, such duties being not strictly official or ministerial. This he has not been accustomed to do.

Now we wish to know—

1st. Whether a dissenting minister, (not episcopally ordained,) has a right to walk before a corpse into the church-yard?

2dly. Has he a right to perform all or any of the following duties on the consecrated ground, viz.; to give out a hymn—to read a portion of the Scriptures—and to offer up a prayer?

Dr. Lushington's Reply.

1st. I am of opinion that the law recognises no distinction as to the burial of Dissenters. Unless the person to be buried falls within the prohibition of the Rubric as unbaptized, the duty of the incumbent is to bury the corpse with the usual funeral service, without regard to whether the person when alive was a Dissenter or not. I think when the friends of the deceased apply to the Clergyman to abstain from performing the funeral service, on the ground that the deceased when alive was a Dissenter, the Clergyman may comply with such request; but I am of opinion that the dissenting minister cannot claim a right to precede the corpse to the grave in the church-yard, and sing a hymn over the remains, though he afterwards retire outside the walls, and there offers up prayer, and delivers his address.

2dly. It is true that the freehold of the church-yard is generally, but not always, in the incumbent; but the law does not rest particularly on that foundation. The principle is, that the ground is consecrated for divine offices according to the rites of the Church of England; and that the incumbent has the sole and exclusive right, as well as duty, of performing such offices. Even a Clergyman episcopally ordained could not perform any ceremony within the church-yard, without the leave of the incumbent, nor even then, except according to the forms of the Church.

I have read the statement drawn up by the Baptist minister. It does not alter my opinion—that opinion being, that no person save the incumbent, or other Clergyman of the Church of England, by his permission, can perform any description of funeral rite in the church-yard, and only such rite as the Church sanctions. *Aberystwith, Sept. 17th, 1835.* STEPHEN LUSHINGTON.

MRS. HANNAH MORE.—The monument to the memory of Mrs. Hannah More has been put up in Wrington Church. It is from the chisel of E. H. Baily, Esq. R.A. of Bristol. Its form and ornaments are Gothic, the material the finest white marble, and is truly chaste and elegant. It bears upon it the following inscription:—

SACRED TO THE MEMORY OF
HANNAH MORE.

She was born in the parish of Stapleton, near Bristol, A.D. 1745,
and died at Clifton, September 7th, A.D. 1833.

Endowed with great intellectual powers,
and early distinguished by the success
of her literary labours,
she entered the world under circumstances
tending to fix her affections on its vanities;
but, instructed in the school of Christ
to form a just estimate of the real end of human existence,
she chose the better part,
and consecrated her time and talents
to the glory of God, and the good of her fellow-creatures,
in a life of practical piety and diffusive beneficence.
Her numerous writings in support of religion and order,
at a crisis when both were rudely assailed,
were equally edifying to readers of all classes,
at once delighting the wise
and instructing the ignorant and simple.
In the eighty-ninth year of her age,
beloved by her friends, and venerated by the public,
she closed her career of usefulness,
in humble reliance on the mercies of God,
through faith in the merits of her Redeemer.

Her mortal remains are deposited in a vault in this churchyard, which also contains those of her four sisters, who resided with her at Barley Wood, in this parish, her favourite abode, and who actively cooperated in her unwearied acts of christian benevolence.

Mary More died 18th April, 1813, aged 75 years.

Elizabeth More died 14th June, 1816, aged 76 years.

Sarah More died 17th May, 1817, aged 74 years.

Martha More died 14th September, 1819, aged 60 years.

This monument is erected out of a subscription for a public memorial to Hannah More, of which the greater proportion is devoted to the erection of a school in the populous and destitute Out-parish of St. Philip and Jacob, Bristol, to the better endowment of whose district church she bequeathed the residue of her property.

COVERDALE'S BIBLE.—In the Chapter Library of Gloucester Cathedral there is a copy of Coverdale's Bible, and it seems in better condition than most of those in other public libraries. Of seven mentioned by Dr. Cotton, that in the British Museum is the only one that has the title-page. The Bodleian copy is said to be by far the finest. In the dedication to King Henry VIII. some copies have the name of *Anne*, some that of *June*, coupled with the king's. The copy here has *Anne*, and

the title-page is perfect. This Bible was presented, together with several other books, by Thos. Pury, sen. Alderman of Gloucester, to the Library, which had been lately constituted (in 1648) by Thos. Pury, Esq. jun., in the Chapter House of the Cathedral, and which, with other matters belonging to the church, Oliver Cromwell and his Parliament gave to the mayor and burgesses.

HEATING BY GAS.—The novel application of heating with the flame of burning gas is coming very extensively into use. The plan has been recently introduced at Islington Church, and St. Michael's Church, Strand, the Vestry-room at St. Sepulchre's Church, his Majesty's Royal Mint, the Westminster Hospital, and several banking-houses and other buildings.

CLERICAL LIBERALITY.—We are happy to hear that the Rev. George Biggs, Vicar of Halesowen, has very handsomely given land to the value of 200*l.*, towards the enlargement of the burial ground of the chapelry of Cradley, Herefordshire, the present burial ground being much too small for the large surrounding population.

ORDINATION BY THE BISHOP OF OXFORD.—The Bishop of Oxford purposes to hold an Ordination in the Cathedral Church, on Sunday, Dec. the 20th, and it is required that all the candidates deliver their testimonials and other papers to the Archdeacon, at Christ Church, or send them to J. Burder, Esq. 27, Parliament-street, London, on or before Monday, November the 9th.

ORDINATIONS.—1835.

By the Lord Bishop of Hereford, September 20th.

DEACONS.

Name.	Degree.	College.	University.
Bennett, Joshua	B.A.	Christ Church	Oxford
Garbett, George	M.A.	Brasenose	Oxford
Hughes, William	B.A.	St. John's	Cambridge

PRIESTS.

Barker, Joseph Henry	B.A.	St. John's	Cambridge
Stickland, John	M.A.	Wadham	Oxford

By the Lord Bishop of Lichfield and Coventry.

DEACONS.

Arkwright, H.	B.A.	Trinity	Cambridge
Barber, R.	B.A.	St. John's	Cambridge
Boughey, J. F. F.	B.A.	Christ Church	Oxford
Clark, E. L.	B.A.	Trinity	Cambridge
Gleadowe, R. W.	B.A.	Caius	Cambridge
Harston, G.	B.A.	Clare Hall	Cambridge
Macdougall, James	B.A.	Brasenose	Oxford
Sinclair, William	B.A.	St. Mary Hall	Oxford

PRIESTS.

Child, S.	M.A.	St. John's	Cambridge
Goddard, Daniel Ward	B.A.	Exeter	Oxford
Grooms, J.	B.A.	Queen's	Cambridge
Isaacson, S.	B.A.	Sidney Sussex	Cambridge
Johnson, J.	B.A.	Catharine Hall	Cambridge
Wirgman, A.	B.A.	St. Peter's	Cambridge

By the Lord Bishop of Llandaff, October 18th.

DEACONS.

Emerson, Charles	Lit.
Oxlad, Robert	Lit.

PRIESTS.

Cooper, Edward	B.C.L. Trinity Hall	Cambridge
Edwards, Lodowick	Lit. St. David's	
James, William	Lit. St. David's	
Morgan, William	B.A. Wadham	Oxford
Peake, Henry	B.A. Jesus	Oxford
Williams, John	B.A. Trinity	Dublin
Williams, Thomas	B.A. Jesus	Oxford

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Brea, J. G.	Prebend. of Tachbrook, in	Cath. Ch. of Lich.	Bp. of Lich. & Cov.	
Cartwright, W. H.	Dudley, V.	Worc.	Worc.	Earl Dudley
Clarke, R. P.	Cricket, St. Thomas, R.	Somerset	R. & W.	Lord Bridport
Crane, E.	Crowle, V.	Worc.	Worc.	S. Crane, Esq.
Baker, T.	Hartlebury	Worc.	Worc.	Bp. of Worcester
Barker, F.	St. Mary, Edge Hill, P.C.	Lanc.	Chester	Miss Mason
Campbell, J. W.	Eye, V.	Suffolk	Norwich	Sir E. Kerrison
Cowell, G.	Lyddgate, P.C.			Rev. W. R. Hay
Cranford, C. H.	Oldswinford, R.	Worc.	Worc.	Lord Foley
Eade, J. D.	Aycliffe, V.	Durham	Durham	D. & C. of Durham
Eckley, J. E.	Credenhill	Hereford	Hereford	Rev. J. E. Eckley
Edmondes, T.	{ Ashley, R. cum Silverley	{	Camb. Ely	Marquis of Bute
Greene, T.	Fulmodeston, R.	Norfolk	Norwich	Corp. Christi, Camb.
Hansell, P.	Kingsdon, R.	Somerset	B. & W.	University College
Hanson, J. A.	Burghill, V.	Hereford	Hereford	B. Biddulph, Esq.
Hawkesley, J. W.	Redruth, R.	Cornwall	Exeter	Lady Bassett
Hilton, G.	{ Baddlesmere, V. and Cleveland, R.	{	Kent Canterb.	Lord Sondes
Hoare, —	St. Lawrence	Limerick	Limerick	Mayor & Corp. of Lim.
Hollingsworth, A. G. H.	{ Stowmarket and Stowupland, V.	{	Suffolk Norwich	Rev. J. Wilcox
Hoops, —	Glankein	Cork		Abp. of Cashel
Hutton, J.	Knipton, R.	Leicester	Lincoln	Duke of Rutland
Money, J. D.	Sternfield, R.	Suffolk	Norwich	W. Long, Esq.
Powell, S.	Detton, R.	Hereford	Hereford	J. Blissett, Esq.
Price, T.	{ Shellesley Walsh, R.	{	Worc. Hereford	Lord Foley
Rees, S.	Horsey, V.	Norfolk	Norwich	Gov. of Walsham Sch.
Richards, R.	Wootton Courtenay, R.	Somerset	B. & W.	Eton College
Taylor, C.	Prebend. Stall in Hereford Cath.			Bp. of Hereford
Tucker, W. E.	{ Rosemarhen Hascard	{ Brecon Radnor		St. David's The King

CLERGYMEN DECEASED.

Name.	Preferment.	Value. £	County.	Diocese.	Patron.
Booker, L.	Dudley, V.	615	Worc.	Worc.	Earl Dudley
Brown, W. H.	{ St. Peter's, Island of Lenand, Demerara				
Cullum, J.	{ Great Thurlow, R. Nacton	{ 300 250	{	Suffolk Norwich	Lady Harland
Picart, S.	with Levington				
Templeman, J.	Hartlebury, R.	1200	Worc.	Worc.	Bp. of Worcester
Western, C.	Cricket, St. Thomas	106	Somerset	B. & W.	Lord Bridport
Wythe, T.	Kingham, R.	747	Oxford	Oxford	J. W. Lockwood
	{ Great Bradley, R.	426	Suffolk	Norwich	Lord Dacre
	{ Eye, V.	333	Suffolk	Norwich	Sir E. Kerrison, Bt.

CLERICAL APPOINTMENTS.

Name.	Appointment.
Arnold, C.	Afternoon Lecturer of St. Martin's, Birmingham.
Disney, B. W.	Archdeaconry of Raphoe.
Dunning, R.	Curacy of Torpoint Chapel.
Gilderdale, J.	Afternoon Lecturer of the Parish Church of Halifax.
Myers, T.	Head Master of the Royal Naval School.
Rees, S.	Head Master of the Gr. Sch. North Walsham, Norfolk.
West, J.	Curacy of St. Anne's, Dublin.

CLERGYMEN DECEASED.

Name.	Appointment.
Boor, L. J.	Master of Bodmin Grammar School.
Campbell, J. C.	Curate of Hawling.
Cumberbatch, E. C.	Fellow of Trinity College, Cambridge.

OXFORD.

On Thursday, October 8th, the Rev. George Rowley, D.D. and Master of University College, having been re-nominated Vice-Chancellor by his Grace the Duke of Wellington, and the nomination being approved by Convocation, took the oaths of office, and entered upon the duties of the Vice-Chancellorship for his fourth year, with the accustomed solemnities. The following Heads of Houses were afterwards nominated by the new Vice-Chancellor, to act as Pro-Vice-Chancellors during his absence from the University:—

Dr. Jenkyns, Master of Balliol Coll.
 Dr. Jones, Rector of Exeter Coll.
 Dr. Gilbert, Principal of Brasenose Coll.
 Dr. Bridges, President of Corp. Christi Coll.

PRIZES.

THE NEW THEOLOGICAL PRIZES.—The late Mrs. Eliz. Dennis Denyer, by her last will bequeathed a sum of money to the Chancellor, Masters, and Scholars, of the University of Oxford, in order to found two Prizes of Thirty Pounds each, for the two best discourses in English on certain theological subjects, which bequest could not be accepted by the University, the regulations of the testatrix being inconsistent with the statutes.

By a decree of the High Court of Chancery, the sum so bequeathed by Mrs. Denyer escheated to His Majesty, who has since been graciously pleased to grant the same to the University by his royal warrant, directing that "the dividends thereof shall be every year supplied in equal moieties to two members of the University, for two several prize dissertations in English, to be composed on some of the subjects named in the will of the late Mrs. E. D. Denyer, such two subjects to be se-

lected yearly, and the Prizes in respect of such dissertations to be adjudged by the Vice-Chancellor, the two Divinity Professors, and the two Proctors for the time being." And His Majesty further directed that the persons who shall be entitled to write for the said Prizes shall be "in Deacon's orders at least, and shall on the last day appointed for the delivery of the compositions to the Registrar of the University, have entered on the eighth, and not exceeded the tenth, year from their matriculation; and also that the compositions to which the Prizes shall be from time to time adjudged, shall be read in the Divinity School on some day in full term, to be fixed by the Vice-Chancellor."

The declaration of trust was approved by Convocation, and the University seal affixed to the same, on the 2d day of April, 1835.

The subjects for the year 1836 are—

On the Doctrine of Faith in the Holy Trinity.

On the Sufficiency of the Holy Scriptures for the Salvation of Man.

The Compositions are to be sent under a sealed cover to the Registrar of the University, on or before Tuesday, the 1st day of March, 1836. None will be received after that day. The author is required to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name, and the date of his matriculation, sealed up under another cover, with the motto inscribed upon it.

Mr. John George Sheppard, and Mr. Henry King, have been admitted Scholars of Wadham College.

The Rev. Dr. Bandinel, as Principal Librarian of the Bodleian, has appointed Mr. John Norris Janitor of the Public Library, with the custody of the Picture Gallery and Arundel Marbles.

DEGREES CONFERRED.

In a Convocation holden in the Theatre on the 19th ult., the Honorary Degree of D.C.L. was conferred on the under-mentioned distinguished personages:—

His Serene Highness Prince Ernest of Hesse Philpalthal Barchfeld.

The Earl Howe, Chamberlain to the Queen.

The Earl of Denbigh, Master of the Horse to the Queen.

The Hon. William Ashby, Vice-Chamberlain to the Queen.

BACHELOR IN CIVIL LAW BY COMMUTATION.

Rev. Thomas Griffiths, M.A. Jesus Coll.

BACHELOR IN CIVIL LAW.

A. K. Adams, Fell. of St. John's Coll.

MASTERS OF ARTS.

Rev. William Macleod, University Coll.

Rev. T. Lewis Williams, University Coll.

Rev. A. Isham, Fell. of All Souls' Coll.

Rev. R. Jesson Dawes, Worcester Coll.

Rev. G. William Lewis, Magdalen Hall.

Rev. Richard Leigh, Brasenose Coll.

Rev. George Cardew, Exeter Coll.

Archibald Smith, Exeter Coll.

BACHELORS OF ARTS.

Rev. W. Sinclair, St. Mary Hall.

John Jones Brown, Jesus Coll.

Thomas Jones Williams, Jesus Coll.

Stephen Roose Hughes, Jesus Coll.

George Rainier, Brasenose Coll.

Isaac Nicholson Allen, Magdalen Hall.

Abraham Kerr Thompson, Queen's Coll.

Charles Carr, Exeter Coll.

Francis Secker Gawthern, Exeter Coll.

William Fielder Croome, Wadham Coll.

Thomas Henry Taunton, Oriel Coll.

William Henley Pearson, Christ Church.

Patrick Black, Christ Church.

CAMBRIDGE.

ELECTIONS.

The following gentlemen have been elected University Officers for the year ensuing.

PROCTORS.

Rev. G. F. Nicholas, M.A. King's Coll.

Rev. J. W. L. Heavyside, M.A. Sidney Sussex Coll.

MODERATORS.

Rev. S. Earnshaw, M.A. St. John's Coll.

Rev. H. Philpott, M.A. Catharine Hall.

SCRUTATORS.

Rev. W. Mandell, B.D. Queen's Coll.

Rev. John Lodge, M.A. Magdalene Coll.

TAXORS.

Rev. W. Potter, M.A. St. Peter's Coll.

Henry Kuhff, M.A. Catharine Hall.

At the same congregation the degree of Bachelor of Arts was conferred upon Alfred Fennell, of Queen's College, William Mayhew, of Trinity College, and Frederick Osborne Smith, of Christ College.

The Rev. Thomas Myers, M.A. of Trinity College, in this University, has been elected Head Master of the Royal Naval School.

Edward Herbert Bunbury, Richard Stevenson, William Forsyth, John William Donaldson, and Henry Goulburn, Bachelors of Arts, of Trinity College, have been elected Fellows of that Society.

The following gentlemen have been admitted the Caput for the ensuing year:—

The Vice-Chancellor.

W. Webb, D.D. Mast. of Clare Hall.—*Divin.*

W. Frere, D.C.L. Master of Downing Coll.—*Law.*

F. Thackeray, M.D. Emmanuel Coll.—*Physic.*

T. Dickes, M.A. Jesus Coll.—*Sen. Non Regent.*

R. Birkett, M.A. Emmanuel Coll.—*Sen. Regent.*

The Rev. George Thackeray, M.A. of King's College, and the Rev. James Saunders, M.A. of Sidney Sussex College, have been appointed Pro-Rectors.

At the same Congregation the following Degrees were conferred:—

DOCTOR IN PHYSIC.

J. F. Bernard, Corpus Christi Coll.

MASTERS OF ARTS.

Henry Eley, St. Peter's Coll.

W. Cook Charriere, Christ College.

The Norrisian Professor of Divinity has begun the first part of his Course, which will consist of Twenty-four Lectures. The Lectures will be continued every Wednesday, Thursday, and Friday, to the end of Term.

MARRIAGES.

At Fornham, Suffolk, the Rev. Mr. Edgell, of Hawstead, and of St. John's College, Cambridge, to Jane Esther, fifth daughter of the late M. T. Cocksedge, Esq. of Bury.

At Whittlesea, the Rev. T. Bedford, to Hannah, daughter of Mr. John Russell, architect, both of that place.

At Peopleton, Worcestershire, the Rev. Robert Sarjeant, M.A. of Magdalen Hall, Oxford, and of Red Hill, near Worcester, to Sarah, relict of R. Bateman, Esq. Surgeon, late of Bengeworth.

At St. Mary's, Islington, the Rev. John Hodges Sharwood, B.A. of St. Edmund Hall, Oxford, and of Lambourn, Essex, to Maria, fifth daughter of Launcelot Haslope, Esq. of Highbury Lodge, Middlesex.

At Hadley, Middlesex, the Rev. George Skinner, M.A. Fellow and Tutor of Jesus College, Cambridge, to Lucy, youngest daughter of Alexander Drury, Esq. of Hadley.

The Rev. P. Hansell, M.A. Fellow of University College, Oxford, to Elizabeth Anne, eldest surviving daughter of the Rev. T. F. Corrance, Vicar of Great Glenn, Leicestershire.

At St. Mary's, Bridgenorth, the Rev. John Purton, M.A. of Trinity College, Rector of Oldbury, Salop, to Sophia, daughter of the late Lionel Lampet, Esq. of Bridgenorth.

Rev. David Morton, M.A. of Trinity College, Cambridge, Rector of Harleston, Northamptonshire, to Elizabeth, eldest daughter of the Rev. T. Morgan, D.D. Chaplain of His Majesty's Dock-yard, Portsmouth, and Rector of Llanvaches, Monmouthshire.

Rev. J. S. Wilkins, B.A. of Queen's College, Cambridge, to Rebecca, youngest daughter of the late R. Hart, Esq. of Bishop's Hall, Hull.

Rev. T. Wall, M.A. of Caius College, Cambridge, eldest son of R. Wall, Esq. to Louisa Elizabeth, youngest daughter of the Rev. J. Forster, Vicar of Tunstead, Norfolk.

Rev. Robert Pulleine, of Emmanuel College, Cambridge, and of Spennithorne, Yorkshire, to Susan, eldest daughter of the

late Hieronymus Burmister, Esq. of Burntwood Lodge, Surrey.

Rev. E. B. Elliott, M.A. of Trinity College, Cambridge, Rector of Tuxford, Nottinghamshire, to Harriett, daughter of Sir R. Steele, Bart.

The Rev. Lawrence Ottley, B.A. eldest son of Sir Richard Ottley (late Chief Justice of Ceylon), to Elizabeth, eldest daughter of the Rev. John Bickersteth, Vicar of Acton, Suffolk.

At Bisley, Gloucestershire, the Rev. John Koble, M.A. Professor of Poetry, and Fellow of Oriel College, Oxford, to Charlotte, youngest daughter of the late Rev. George Clarke, Rector of Hampton Mersey, Gloucestershire, and formerly a Fellow of Corpus Christi College.

At St. Helen's, Lancashire, the Rev. Stuart Majendie, B.A. of Christ Church, Oxford, Vicar of Longdon, Staffordshire, and third son of the late Lord Bishop of Bangor, to Mary Angelina, second daughter of the late Michael Hughes, Esq. of Sherdley House, near St. Helen's.

Rev. George Maynard, M.A. of Caius College, Cambridge, third son of Captain Maynard, of Donyland Hall, Essex, to Emma, youngest daughter of the late Edward Shaw, Esq. of Russell-place, Fitzroy-square, London.

Rev. George Allan, of Brompton, to Rebecca, youngest daughter of Robert Briant, Esq. of Stockwell, Surrey.

Rev. H. G. Johnson, son of the late Sir J. A. Johnson Walsh, Queen's County, to Margaret, eldest daughter of the Rev. S. Jocelyn Otway.

At Bromley, Kent, Herbert Jenner, Esq. eldest son of the Right Hon. Sir Herbert Jenner, and Fellow of Trinity Hall, Cambridge, to Maria Eleonora, third daughter of the late George Norman, Esq. of Bromley Common.

The Rev. Dr. Greenwood, Head Master of Christ's Hospital, to Lucy, third surviving daughter of the Rev. J. H. Browne, of Hingham, Norfolk.

The Rev. William Rigden, B.A. of Magdalen Hall, Oxford, and of Fonthill, Wilts, to Sarah, youngest daughter of the late Jesse Gregson, Esq. of Wigsell, Sussex.

NOTICES TO CORRESPONDENTS.

We shall be happy to insert any similar communication from "J. D. W. L."

Our thanks are especially due to "J. B." for the melody with which he has favoured us.

In reply to the numerous inquiries for our forthcoming volume of Psalms and Hymns, we beg to say that we hope to have it ready by the 1st of December. If this can be accomplished, due notice shall be given by advertisements.